HUMAN OCCUPATION

S.A. WHEELWRIGHT



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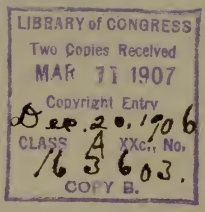
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BY

S. A. WHEELWRIGHT

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INTRODUCTORY

Many generations of men have lived and died upon the earth but ours is preeminently the age of industry. In former centuries, while some have wrought with great devotion and have embellished the earth with the products of their hands, other people, and by far the larger number, have lived in indolence and passivity. The earth, with its prodigality of wealth, has gone untended since the origin of man. Exceptions have arisen and manifested their splendor in Northern Africa, Southwestern Asia and Southeastern Europe—the hub of ancient times—but the conspicuity of these exceptions only proves the rule that until modern times the earth has gone unsubdued. While Egypt flourished, and when she fell, the remainder of that vast continent lay dormant. Her millions of men were in the savage state, and if their hands were idle, so were their minds.

There was a time when the people of Southern Europe were employed to the

amazement of all mankind. They reared cities, organized armies, floated navies and performed wonders in art, but then the bulk of the world was not called into action. Hundreds of millions of people lived in the earth and lived idly. Their spirits were not raised, nor had they ideals, or plans beyond the moment.

But ours is an age in which men are employed. The summit of civilization is not only higher than in former ages; it has a broader base. Civilization today is almost world wide. There is not a continent in the northern hemisphere but boasts a great civilization; while those under the southern skies, South America, Africa and Australia, if the latter may be called a continent, have in many parts taken on the life of the age. They are coming rapidly into action. They are taking up the implements handed them by their contemporaries of the north. On their coasts the city is reared, in their forests the axe resounds; their deep hidden treasures are being mined by shafts of steel, and half a hundred flags float above that many governments which the powers recognize as civilized.

Speaking of the human family the world over we may say this is an age in which our hands are full of tools. Everything is harnessed up and the world is under motion. In our large cities of the north especially it would appear to the onlooker that ours is a race of madmen, so earnestly, so industriously do they spring into the treadmill of toil. All men and all things are hastening on to their destinations. Streams of humanity like mixing avalanches flow through all streets and cross streets. It is not that they speak or that they cavil, but because of their work that the city has its roar. Their buildings obscure the heavens, and by the smoke of their forges and furnaces the very sun is eclipsed. There is no rest. The tread power is never locked. All strain and press on toward the object unseen—an army of the people of the world marching ever on. Man is awed at his own operations and the angels seem to lean over the battlements of Heaven in amazement. The question goes around, "To what end are the operations of man? Are they voluntary, well defined, in harmony with God and His universe, and intended to endure,

or do they perish and the creature with them?"

Two facts are at once evident. Some people are doing what they ought not do, and some people are doing what they prefer not to do. In some cases they know not what they want to do; in others they dare not do their known duty, while with others the thing they long to do is possibly beyond their ability to perform. Bewildered or entangled, they are as though lost in the deep fastnesses of a jungle. The right hand of God is extended from Heaven for their help. They see it not. The good Shepherd bids them follow Him. They hear not His voice. And the woe of the world is repeated in that man follows not his Maker.

It is the mission of this little book to come to those who are out of their place, that feel discontented, and that they are not filling their measure of life, and lend a hand.

Have you been born and not commissioned? Are you in the world and not at work? If so let precious wisdom enter your embrace. There is a work for you, a work grand and indispensable. God never made a man that He had no use for, nor is there

a human being in this world that the world does not need. Some have not found their place; have not sufficiently searched for it, it may be; or if they have looked around they have looked too low or too far away. Your place is in the world, even if you have not found it. There is a place where you will be supremely happy, perfectly satisfied, all taken up with your work; which you can fill better than any other person. There God calls you and there you will succeed.

CONTENTS

PART I

	PAGE
Working for a Living	13
Working for Wealth	32
Working for Pleasure	60
Working to Avoid Work	93
Working to No Effect	121

PART II

Working for Self Support	151
Devotion to Family	177
Working for the Public	206
Working for the Individual	226
Working for God	254
Responsibility	274
In Consequence	279
In Conclusion	286

PART I

I

WORKING FOR A LIVING

Of all God's creatures on land or in the sea, there is none better organized to secure for himself a living than is man. By modern inventions his senses are multiplied in capacity far beyond those of the brute. Once outdistanced by the horse, the deer, the bird, he now outdistances everything mortal in the race. His inventions bring down the eagle from her giddy flight and reduce in an instant the most powerful and ferocious beast in his lair. He has the hands not only to gather but to store his food. If scarcity obtains in his own locality, by word or wire he commands his food from some distant quarter of the globe. Moreover he has communication with the mind that creates things, that stores with abundance the wild growths of nature and causes every summer to wave with spontaneous harvests.

Judging from our surroundings and the express word of Jesus, God never intended

that we should occupy any great portion of our time and thought in securing food, shelter or raiment. Food is everywhere within our easy reach. By nature the woods abound in it. By cultivation the fields are burdened with it. Orchards grow and bloom and bring forth a thousand fold. The rivers that flow at our feet, the seas that wash our shores abound with life fit for man. The beasts of a thousand hills and the fowls that flock through the heavens serve submissively their created end. In fact all things were made for man—for him to eat or to use or to reject or to experiment upon.

Yet freedom from concern for food does not always secure in man the highest expression of God's original hope. The abundance of food in the tropics begets laziness in man. He who was made upright, in the image of God, there basks in diurnal warmth, lacking necessity and void of desire. The achievements of his ancestors are no concern to him, nor does he dream of future greatness for his offspring. Because his wants are by nature supplied and his store house never demolished, he counts

himself happy and lies down without concern. Long called upon to forward his rightful commodities to the markets of the world, he has only shifted his responsibility and invited the world to come after them. He has not imitated the temples of learning or of grace of other lands, nor has he given himself a name or a record or a prestige in the world. Swathed in luxuriant nature, reclining where it fell, all he had to do was to pick up the abundant fruit. And since he could do this whenever hunger called, his fallen nature sank still further in the scale of created beings. Endowed with a single talent, he smothers that in the roll of indolence, and, without an exertion, suffers time, opportunity, life, the sight of the world and the hope of heaven to pass. His station is low because of his inheritance and he leaves it low since he lacks inkindled divinity. He is man but he is fallen.

It cannot be argued that for him there is no hope, for the present age is revealing that hope. Chaste Christianity, in her mission to the soul sleepers of the tropics, is finding their divinity, it is fanning the spark, inkindling the flame and causing to glow

with light that which for ages has smouldered in recognized heathenism. The ever towering civilization of the north casts its rays of light to that far off gloom. The wheels of commerce have invaded their solitudes. And thus we account for rising civilizations on almost every coast beneath the vertical sun.

Nor can it be shown that extreme necessity and dependence have always developed in man a rising response. The overcrowded peoples of the Orient have suffered all the reversals of fortune that man is subject to. Drouth, famine, pestilence and the sword have repeatedly swept over them. They have been subjected to the utmost extremities and tried with all the trials common to man. Yet these lashings and scourgings have passed over without evident spiritual results. In their distress these people have appealed to ears of brass and arms of wood or hearts of their own manufacture. There was a human heart and human intelligence and under pressure of nature their appeals were raised, but they were raised to that which could not respond. The result has been more ignorance, more confusion,

deeper degradation and denser darkness. All the forces acting upon these celestials until the last century and a half have only deepened their degradation and sunk them lower in the mire of helplessness. Originally noble, descended from the good and the great, their want of truth has been their slow but certain ruin. Under the same conditions, with a window open from Heaven and the Word of Revelation handed down, they would never have lost their better estate. Or, having lost it, the inflow of light would have secured their speedy reformation and recovery.

This, in fact, is what has at last taken place. To them the true light came during the vicissitudes of the nineteenth century. Once introduced, it took effect with remarkable celerity. India is awaking to righteousness, Japan was born in a day and momentous China is being stirred at last in all her broad boundaries.

In the tropics we have people who bestow no thought upon clothes or food or houses. Nothing apparently has prevented them from devoting their uninterrupted time to the nurture of their children and the eleva-

tion of their own minds and hearts, but not having enjoyed the direct operations of the Spirit of God they have failed in all things in all ages. They cannot point back to so much as an attempt to rise. In the Orient we have a people who have been under periodical stress during all their history. Nothing could be more natural than to suppose that under the steel of war or the ravages of pestilence or famine they would cry out for help and seek deliverance which would lead to their elevation as time elapsed. This they have indeed done but owing to their misdirection nothing has availed until the dawn of recent times. In the presence of such facts, the most modest conclusion at which we can arrive is that if we work for a living or if we do not work for a living, or if we have but little material necessity it matters little. Neither will of itself, in the absence of the coöperation of the divine intelligence, impel us onward and upward.

Whether more can be said of the man who lives in the broad light of Christendom, but spends all his energies in seizing a living, remains to be considered. Blessed

with environment, he looks down on his heathen neighbors and calls them lazy. He despises their attainments and pronounces against their improvidence. He thrusts in the sickle to secure an abundance. Little does he reflect why or for whom, but all things are secondary to his supreme desire, a living. God has not been consulted nor man considered. But with coat thrown and sleeves rolled he bends to the business of grasping a living.

He does not consider the ant whose providence is inspired; or the lily which feeds from the soil as it reclines in the air. His ear is dumb to the voice which says, "All your needs shall be supplied" and "Take no anxious thought what ye shall eat or what ye shall drink or what ye shall put on, for your Heavenly Father knoweth that ye have need of all these things." God intends man shall have plenty of all that is for his good and has created all things for him, but he knows it not or does not consider. Every rising morning and every declining sun looks down upon him with his one concern. The earth chafes beneath his hasty feet and Heaven sighs and finds it useless to deal

with him. The pit is set before him to receive his fall and arrest his attention; storms are sent upon him to cause him to consider; floods carry away what he has stored up, but to no effect; he is looking within and not learning from above. Sickness lays him low, war carries off a neglected son, dissolution obtains among his possessions, the hand is "writing on the wall," but without results. The man that concerns himself with feeding himself may have Heaven's Kingdom above him and all about him and even then die without its riches or its teachings. All there is for him is a living. Verily, he has his reward, the answer to his life, the desire of his every moment. He was abundantly filled and perished with his desire.

The man who lives for a living ignores the reality of his own soul. He is devoted to the body with all his time and faculties, but forgets his real self—the soul. The soul has its being within the body and is the self proper. It has little need of things here below, except that with which it may repair its house—the body. This material for repairs is deposited according to all its

proper appointments by the circulatory system through a thousand gushing arteries. It is milled for the blood as it advances through the alimentary canal. The capacity of the stomach is fully up with the needs of the soul. In fact the state of the soul is the gauge for the food both in quality and quantity. Whatever unduly elevates or depresses the soul may wisely be rejected. Plain and scant food for the body has proven best for the soul and the great souls of earth have universally agreed upon this. The manner of feeding the body has rendered useless and unhappy countless numbers of souls. It has robbed them of greatness here and of glory hereafter. But the man whose chief joy and essential business is to procure and enjoy what ministers to the body, knows not the existence of the soul, much less the conditions under which it obtains its greatness.

The soul itself in no sense feeds upon the delicacies of the table, although its state is affected by all we eat, by what we wear and by all the circumstances of our environment. But, given a clean, roomy well warmed body in which to live, the soul feeds with rejoic-

ing upon the word of God. "Man shall not live by bread alone but by every word which proceedeth out of the mouth of God." This word is its meat and its drink. And even on this the soul flourishes best when not gorged, or hurried, or over-fed, but when it partakes with reverence, thanksgiving and awe, as ministered unto by the Holy Ghost. From the serene depths of the Word rises to the soul's vision the most comprehensive view of ancient history known to man. Man is seen in his origin, his fall, his probation and his recovery through Christ. History here gets her philosophy, and God graciously deals with the rising race.

The man who pursues life for a living only, not only ignores the reality and interests of his own immortal being but to the grief of Heaven and earth, he ignores the souls of his neighbors, his nearest friends and even of his own children. In comparison with food and drink and what is pleasing to his taste, his children's entreaties are quite forgotten. They may hunger, they may shiver, they may go unloved, their bodies may famish and their souls perish; but (God pity the parent) he must pursue

his unalterable purpose, that of procuring a living. Their living is lightly considered, and if provided for at all, it is only the body, while the more important part, the soul, the creation that lives forever, meets neglect and utter starvation.

Certainly such a mortal does not raise his eyes and look into the open portals of eternity. His face is fixed like a flint upon the defiant earth from which he exacts all his living. Should angels beckon him above he would not know it. The mansions there appearing, the royal reunion, the crown for the redeemed are all invisible to him. He has not measured time with eternity, and to compare the realities of this world with the realities of the world to come, he is utterly incompetent. His faith reaches only to the ground where his evasive treasure is. His desire is all toward himself at the expense of the universe and its Creator. Ministering to no one, no one ministers to him. The very extravagance with which he has cut off all things that he may serve himself, in reality cuts him off from all things and to him all things are forever lost. He has served self and lost all.

It is not evident that the man with every opportunity, who pursues only a living, is more blessed or honored in the end than the dweller in the confines of heathenism. His talents are greater but his attainments are not. And the woeful manner with which he disregards known duty and slams to the doors of opportunity, drives God and men with reluctance to the conclusion that he is less worthy of rewards than are they. They will be beaten with fewer stripes, lashed with an easier conscience, endure less from self-condemnation and live easier under the censure of all intelligent beings.

God has wisely made it necessary for us to work in this world. The facts that we must eat or starve and must work if we eat and have trials and troubles and losses as well as successes if we work are all good, and out of the far-seeing wisdom of a kind Providence. The good and great man is always a working man. Trials and necessities have evidently always been good for the race; but work and hardship and necessity have never been successful agents of themselves in rendering men good and great. They secure what ease and idleness will not, but they never succeed alone.

Man succeeds best and rises more surely when God is his teacher and the world is his school ground. God must condescend in looking down to man, and man must persevere in looking up to God. Agreement in good faith must be made and man's development in the world is certain. The storms, the trials, the temptations of this world are his lessons which he receives with joy. His extremities are God's opportunities and his disasters are God's reprovals.

The ever-living and unchangeable God has chosen one nation through whom He has illustrated this. His dealings with them constitute their history; it has been recorded for man and its essential parts are in the book known in Christendom as the Bible. Its contents are the most noteworthy passages on record. They are designed to reveal God's nature and his dealings with the human family, what he has already wrought and what he proposes for the future. Out of His love for all nations of men, He has selected one nation which He calls His chosen; but they were chosen more as an illustration than as favorites. Yet the choice was eminently fitting, inasmuch as of all the nations

of mankind, they, the Hebrews, inclined most toward God and good. The historic platform on which they played their part was not only at the hub of history but at the hub of the ancient world. The eminence to which they were led was in full view of all mankind. Nothing was done in a corner. They acted real life; and God pledges Himself that what He was then He is today and ever will be. No experiment was enacted, but the curtain was drawn to reveal an illustration.

The father of this commanding race, Abraham, rises to man's recognition because he possessed merit before God, and rose to God's recognition. One conspicuous quality in the man was that he was faithful. He had confidence in God and God with good reason had confidence in him. This confidence, or faith, led to heroic obedience on the part of Abraham and a conditional promise on the part of God. Out of natural impossibility and from a man as good as dead arose a great nation. They were made under the immediate hand of God, the stress of slavery, of war, of travel, of famine and contending religions. Through many cen-

turies of toil and trouble they attained their golden age under Saul, David and Solomon and delivered their supreme service to the world, just before their complete fall, in the person of Christ.

Some of the details of what God can do with people who have to work and suffer may be seen in the history of this people. They lived in a country whose favors were periodical—sometimes plenty, with prosperity; sometimes scarcity with famine. Nature failed them but God never did. His willingness and ability were both shown when all other resources were cut off. He gave the nation growth under slavery, he gave them habitation by all the vicissitudes of war, but their character, their conquering faith, their national organization and their divine statutes he gave them while they wandered in Arabia at the mercy of sand and sun, wind and war, where their food came direct from Heaven and their only hope lay in obedience.

Had the physical constitution been such that they had no need of food or water, they would have felt less need of God. But human need was never greater. For not only

were they in the presence of hostile hordes on every side, their wives and little ones were with them and they all were without resources of any kind, save from above. Obedience became necessary and faith indispensable. What they had they must call for and what they called for in faith they received. The presence of God was constantly needed, constantly sought and constantly enjoyed.

The results are as evident as the causes. The first call of Moses to them to prepare all ages for the march met with suspicion and ridicule. Pharaoh, and his court as well, were incredulous. Egypt's sovereign and slave alike mocked the living God. No one believed or had immediate grounds for belief. But when God rained ten plagues upon the land, when he shook the earth with his wrath, when he rendered life unbearable for the royalty and the position untenable for the slave, the march was taken up, though with mutterings and murmurings and regrets.

The nation had been disqualified for war by four centuries of slavery, but under God and the stress of the times they became

world conquerors. Their grasp of government, human or divine, must have been unworthy of regard, but God so situated them that in less than a score of years they were, and ever since have been regarded as models of mercy and judgment, and the first writers of revelation. In Egypt they had lost their faith but before they finished the conquest of their promised heritage they were living by faith to a greater extent than any single nation of any age on any part of the globe ever have done. Faith in God is unquestionably one of the most essential factors of man's greatness.

A summary of God's achievements in their behalf, and through them, in behalf of the human family, would serve to show the possibilities of a people who are, during the lapse of ages, for a few years only, brought immediately under the tutelage of God. So evident, so desirable, so facile are his transcendent methods, that man, can he but get his own consent, may enter into a new, a higher, and entirely different life before the gong sounds the third hour. This literal change is figuratively termed "the new birth." It is the passing from self to God,

from a life our own to a life subject to Him. It is becoming his child, his disciple, his friend and co-worker. It is the mightiest transaction in man's spiritual history subsequent to itself, and it is the beginning of a series of forward and upward steps under God's direction, the end and glory of which man has not conceived.

This is the path of man's proper procedure. To gain a living is not the end of his being; it is simply a means to the end. Cut off the living of the body and the soul must take up its career in another world. A living, necessary as it is, is worthy of pursuit only as a means of providing a fit habitation for the soul. Man needs only enough to do good with—good to himself, his family, his fellow men and his God. Work thus should be man's only work; but since man's choices thwart the will of God, God lays upon man incessant and unproductive toil simply as a corrective. And again man's acquired desire to amass fortune impels him to work, so that wherever Christendom has planted her banner and wherever working people dwell, there exists confusion as to what is the proper object of man's labor.

The desires of man, the face of nature and the prevalence of the weather can never settle this. There is one mind that knows, one heart that has conceived, one Word that has uttered it: the mind, the heart, the Word of God: "Son, go work today in my vineyard."

II

WORKING FOR WEALTH

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish. All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.—*Eccl. 5: 13, 14, 17.*

God's warning to man has always been that he should not fix his affections upon the wealth of this world. Not because the wealth of the world is not good for man, or that it is withheld from him, but because it is not worthy of his affections, or a fit object for his desires. This world is not man's abiding place, it is only his school ground—the place of his education. Our real home, the place of our permanent abode, is far removed hence; it is eternal and in the heavens. There man's mansions are ready built, his possessions are spread out in glory, prepared expressly, and awaiting the fitness of his coming.

For man to concern himself with storing up goods in this world is to withdraw his gaze and his affections from Heaven and his eternal interests, for "where his treasure is, there will his heart be also." It is to strive after that which he cannot with

ease and propriety obtain; it is to lay up what all money seekers will desire to take from him; it is to amass what time itself will tear down; it is providing for the ravages of moth and rust; it is to attach one's self to that which the sword of death will certainly some time cut off. It was an act of high mercy that God advised us not to exert ourselves for the wealth of this world, for in its gain we meet toil, in its possession we meet worry, in its distribution we meet responsibility and in its inevitable loss we meet disappointment. We need an abundance and God desired us to have an abundance; therefore he created an abundance. He has cast it upon the earth like snow, He has locked it away beneath the ribs of the rocks, so that all who ever shall live upon the earth will find their living, struck off to them with the rest of creation, ready and accessible for their use.

God has evident delight in a plentiful provision for his people, but man distrusts, or is ignorant of the wishes of his own Creator. As in the days of the downfall of manna, so in fact in all the days of man's earthly pilgrimage, God provides in due or-

der for all man's needs, and the most that he wishes is that man may have enough, but not be burdened with an over supply, since the supply is to come daily fresh from the bounties of Heaven. But, as under the daily fall of manna, man could not trust his God and began to amass the fresh fallen bread, so man today, knowing the precision of the seasons and the veracity of his God, frets himself for tomorrow and falls to cribbing supplies in excess.

Yes, even more; the world has moved forward, and we now live under the illuminated canopy of the twentieth century. Man in all ages has found it hard to keep his hands off the wealth of the world and his affections fixed upon that empire above. He has transgressed his appointments, has for many generations gone over for more than was meet, and today with the precedent of the past, and an insatiate desire for gain, man, from his youth, labors for the bread that perishes. For this he is trained and equipped, and for this he believes himself to be born and commissioned. Making wealth—amassing a fortune, is his self-appointed business for life. And could angels

look down upon a twentieth century pit of commerce, they would vow that man had cast down both consideration and reason—yes, and the humanity with which he was crowned; and, with a greed quite beyond that of the swine, blind with desire, with a shriek and a shove, he is pitching into the whirl to scoop full his mow with the husks of the pit. Not but there is plenty and to spare, but the desire has seized him to spread bestial claws over all he surveys and cover it to himself, against the piping desires of faint orphans and widows. The crocodile that retains his appointment among the slimes of the slough, could he look and pass upon this common act of greed, would shudder throughout at its baseness.

Unless man can blot out history he cannot deny this characteristic of his fallen nature. It was this that prompted its possessors to rear to themselves the fallen gardens and palaces of Babylon. It was this that prompted the Pharaohs to plant deep the pyramids of Egypt, and that impelled Rome to chain down the world. Whenever and wherever God's freemen have been bound down to slavery it was by the power of

greed. By it the feebler nations of the world have been displaced. By it the stronger ones still fill the earth, and wherever war is waged or peace prevails, man rules or is ruled, to an appalling extent, by the power of greed.

Such is the history of man. He is advised not to lay hold upon the world and its treasure, but he rejects the advice. He is warned not to grasp for himself what is intended for all, but he has in all ages ignored the warning and the interests of men. He has heaped to himself riches; he has compelled others to serve him; he has invented means of storing wealth by thousands and by millions more than he could ever use or spend; he has exacted usury; he has not given to the poor, or fed the hungry, or clothed the naked, or housed the homeless; he has said, "I will build more vaults and incarcerate more gold; I will conceal it from thieves, from the needy and from the assessor; I will secure it for myself against all sources of attack; I will wall it in where moth and worms and rust cannot enter it and I will secure it against the eye and the hand of the Lord Almighty Himself."

God has in all ages discouraged the rapacity of men. He has first of all created an abundance so no man has any lack at all. He has distributed it over the face of the whole earth and creates it for every generation of men. He has filled full the seas, the forests, the mountains and the soil. The air we breathe and the light and shadow in which we live are abundant, are for all and are free. No one is supposed to corner these necessities, or bottle them up for himself or wall them in from the masses of mankind. God has given them without extortion and those who handle them are supposed to handle them thus. The wool for clothes, the coal for fire, the wood for lumber and the gold and silver for mediums of exchange are no more to be withheld from man for a premium than the air we breathe, the light we absorb, or the room we occupy. The wealth of the world, like the water of the world, should flow forth from God to all mankind, without human interference or diversion. Men may handle it, but in so doing should only augment its volume and help it to flow forever on.

If man interferes with the free and full

circulation of God's gifts, he is a grasper, and at once meets the condemnation of earth and of Heaven. He has been warned not to lay on hands except to improve and enlarge the circulation, and if he does so, he does it at his own peril. He may labor to subdue the earth but not to possess it. He may create wealth, but he must not withhold it from men. He may render the forests into lumber, or the clay into brick but he must not attach extortion. To build cities for earthly habitation, boats, roads and cars for transportation and mills for manufacture is good and commendable, for they help speed on the blessings of humanity and give God glory. But if their builder says, "Behold, they are mine, and for me," and withholds them and their advantages from God and men, he begins a fight against God and the entire human family. And his soul, if not called at once to give an account of itself before the throne of the universe, will be later, with a full rendering of all its works.

It is not with ease nor certainty that the human eye perceives whether or not a man is antagonizing the universal interests, for he whose whole heart and soul are for God

and humanity must buy and sell, pay taxes and insurance, hold deeds and pay rolls and bear the brunt of business with all the earnestness of the man who holds property, not as a trust, but as his own. If there are any surface distinctions at all, they are that the man who is for God and the people pays without deceit his due proportion of taxes, pays his helpers with a willing heart, gives with great willingness to the objects of grace, education and charity, and in fact is in business for the evident purpose of helping on the interests of God in the world, whatever they are. If he wishes to produce wealth, it is that it may be used for the good of others. He directs the course of capital that men may have labor and their families have food, clothes, the blessings of education and the joys of everlasting life. He is a perpetual giver, and yet all he gives is his talent, since God sends to him the silver and gold, the health and the strength that he has that He may behold with joy all its beneficent results.

The self centered man has but one motive, that of getting possession of things for himself. He may not be a miser, hoarding

his gold in hovels and dens. He may rear with great pretensions the palace he calls his own. His vaults and money drawers may be enclosed in palatial blocks; he may employ his thousands and feed their families, but all things perform for him. His mills, his banks, his men and even their homes are all subservient to the throne on which he has seated himself. He finds delight in the fact that he is at last at the head of an empire, the petty kingdom of his own business. He inflates and flatters himself and turns again to survey the sum of his possessions. But it is uttered from above, "Thou fool, this night shall thy soul be required of thee and then whose shall these things be?"

The self centered capitalist by his resistance to the most common principles of good, his opposition to the state, to his fellow men and to God, becomes a very conspicuous but evil example to the young; his course is oppressive to the world of labor; he creates commercial, political and social war, and is a broad barrier to the bread of the poor. He reviews the world and resolves upon gain. From the hills he reaps forests, from the mountains he corners the coal, into his

warehouses he forces the products of the farm, and in his chests he locks up his gold. Premium and profit are his banners of business. What goes out is dealt by the hand of extortion, and what man is unable to buy, at the time, is held back by him against the day when it must be bought. Such an one, seeking as he does to hinder man's every source of supplies, should himself be hindered, if not abruptly foiled in his high designs.

Yet this conduct in man is begotten not more by his resident greed than by his pitiable faithlessness. Believing that he has no sure source of perpetual and abundant supplies, he thinks he must grasp and hold what is in sight. Not knowing that God deals with us as we deal with others, he fixes his faith in what he has rather than in Him who is, and lets go with a reluctant groan even that portion of his stores which must go for the necessities of his own family. Could he but crucify self and rise from his devotions to Mammon, because of a consuming vision of the All-giver, his dammed-up wealth would resume its joy-giving circulation; the eyes of all his dependents would

brighten; the wheels of his commerce would accelerate; blessings would flow forth to all mankind, and return again to himself as cast out bread incoming from the waters. Herein would obtain his double blessing.

While it is chargeable to all nations of men that the glitter of gold holds their gaze, the new birth of plutocracy is preeminently within the States. "For wheresoever the carcass is there the eagles are gathered together." Because this broad and virgin domain was ripe with accessible wealth, there have been hatched at home and attracted from the four quarters of the earth a congregating brood sedulously bent on partitioning among themselves this newly discovered Eldorado of the west.

Their opportunity can hardly be doubted. Widely removed from all formidable powers, America has had little to contend with in war. Her mountains, her forests, her plains and her seas abound in all the natural riches that make a nation great. Steam and electricity, both modern and commanding inventions, have here been introduced, and the nature of the surface together with the dimensions of the continent have made them

a potent power in the hands of a mighty people. Gigantic industries have been built up which operate through multiplied branches and feeders throughout the continent and over the entire world.

So great have become men's resources of wealth and what wealth commands that men almost dream of human independence, or if they acknowledge dependence at all, it is only upon nature, and its products. That man who has this material empire under his feet admits no superior, but himself is lord of all he surveys, forgetting that the earth's crust is but a wafer and that even the granite of the everlasting hills may at any moment be dissolved. Dependence upon God, the very thing that man, for his own security needs to feel, and the very thing that God most desires he should feel, is what man in this highhanded age has all but forgotten, and those in particular who feel themselves possessed of other resources, such as wealth, knowledge, prominent connections and commanding positions. Why will man, when on God's bounties and goodness he is built up into extensive possessions and positions of power, forget his God and assert his own

independence? If the question be seriously asked it is easily answered: It is because these things yield apparent strength. They become man's rod and staff, his wall of defense and his high tower. It is for this reason that God with great caution gives power into our hands, and for this reason, also, that He so suddenly withdraws it when once given, if abused. Men are prone to rely upon what they regard as their own power, hence God's grief and man's downfall.

It is such a condition that is confronting America today—abundance of possession and forgetfulness of God, vast natural resources, no man to fear, no famine to dread, no probability of plague. All these things, with fire and flood and lightning, are largely controlled by the intelligence and wealth of man. Cyclones and earthquakes are still at large, but their ravages are local and even they are under man's consideration as fit objects for alteration. God at intervals rends the earth or smites the race to call man to his knees; but the press and pulpit cast off the spell and coach the race back to self confidence and materialism. If the ad-

ministrations of God's judgments are but mild and persuasive, they are laughed at or not noticed. If they are severe and terrorizing, they are said to proceed from nature, not from an angry God, since God is only love. And thus, by gigantic strides, have the people of our age, and especially of our country, advanced to what, to say the least, is very unseemly in the eyes of the cultured Kingdom of Heaven. Parading, pomp, worldly possessions and terrestrial power, these have the preeminence, while the power of God is little sought and seldom displayed except in wrath and displeasure at the ways and state of man.

Not but that we can recall our national infancy and the days of small things when the savage possessed the land and wild beasts roamed at large, and when the tools for conquest were not at hand. When for freedom's sake and that God might be worshiped in simplicity and in truth, the founders of our civilization forsook the scenes of their birth, passed the high seas with fear, and entered these forbidding coasts. The hearts that otherwise would have fainted, waxed strong with courage

under the ministration of God. Men and women, together with their children, suffered the snows, the storms, the starvation and ill health, all incident to the settlement of the country. They hewed down the forests and cleared fields for corn. They erected for shelter and defense, rude houses of logs. They battled with the braves of the woods, they resisted the encroachment of tyranny, they raised the emblem of liberty and union and dedicated to themselves and their posterity a government of the people, by the people and for the people. Through all the vicissitudes of peace and war that union has been preserved. What it has cost in blood and treasure can not here be recounted, but the government still stands with ever unfolding sublimity. Its principles are stronger and better now than ever before and its borders embrace the broad continent from sea to sea. Wherever water is, her navy floats her flag, and on her coasts the sun forever shines.

Our heritage from the past is all the generation could with reason ask. The founding and fruition of our civilization seem inspired and overruled of God. Our fore-

fathers cherished the highest principles, and laid the surest foundations for a state, the amazing future of which they had no adequate conception. While all provisions have been made for peace, the rendition of justice has been secured even at the cost of frequent wars. No one has withheld aught from the country's good in peace or in war. And the present generation has come to the day of action in a country ready made, richly endowed, highly developed, and which has always been defended at any cost.

Ours cannot be said to be a generation of tyrants; our fathers hurled off tyranny and dissolved slavery. We are not religious zealots; the contentions for creed and the wars for religion were waged in other lands. The nature of our government is not to coerce the people or conquer the world. It is to give every man his freedom, his rights and his liberty in all things in the world. And it is for this reason, to a great extent, that the land of the free has become the stronghold of the capitalist and even of the greedy. No other country affords for him so fat or so secure a field. All things are before him for his possession, as he sees it.

And here, under the protecting wings of the state, he centers for himself a mighty web of business, then preys on feebler men wherever man is found.

It being God's pleasure to grant the prayers of his people, even though they pray for nothing better than wealth, He has generously and most mercifully allowed men to go forward plundering this Eden of man, heaping up wealth, until its proportions are alarmingly great. Private power, if at all combined, can defy the voice of the masses, and the power of the state. And the alarm is caused not so much by what men have to date acquired, as by what they seem determined to secure, and by the use they make of their possessions. Nothing can be more magnificent than an abundance of wealth in the land in the hands of those who are at all times and in all matters moved by the benevolent Spirit of God. Such wealth can beautify the earth, make all things and all people to rejoice. Heaven itself would not be heaven without wealth. And the striking emulation, upon earth, of her streets, her gates, her palaces and her high towers would make possible Heaven's kingdom here, if

only the spirit of Heaven were evident among all people. The alarming thing—the peril of the age—is, not that there is too much wealth in the world, for there is no more here than God placed here, but the spirit in which men regard wealth. In fact it appears desirable that men should have wealth in great abundance could it but meet with general distribution, but wealth held in restraint quickly curses some and certainly deprives others. It should freely flow from one to another, being a useful article but not a coveted one. Freely ye have received, freely give.

It is more blessed to give than to receive from man, though a greater blessing still is to consciously receive from God. The ideal way is to freely give to man and to abundantly receive from God; and herein is God's program. "Freely ye have received, freely give." And again, "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over shall men give into your bosom. For with the measure you mete, withal it shall be measured to you again." This is the spirit that should characterize the world;

it is the spirit that Christ commends and commands; it is the spirit that exalts the race and gives this world resemblance to Heaven.

As God sees the people of America today, He sees a mass of money seekers. They are born in pursuit of wealth, or have come here on that errand, and wherever riches are announced, thither men, with their families, turn in flocks. If the forests are most productive, all men rush to them; if the broad prairies seem most inviting, millions of souls settle there; if the mountains are said to be bursting with riches, they claim and command the race; if lands may be had for the taking, all stakes are pulled, the camp is struck and for their possession millions of men move. Is fortune most certain in the south? Thither do men resort. Does it wave spontaneously in Canada? All else is forgotten to go there. For its possession men delve deep into the earth, cross the high seas, plunder the face of nature, rob living men and spoil the dead. Hostile interests resort to law and even to arms. In fact the wars of the world have been little more than the contentions of men for ma-

terial goods and the springs of wealth. In the general stampede for wealth and the possession of the earth, people forget the spot of their birth, the home of their childhood, the graves of their ancestors, their structures of learning and the temples of God. They buy and sell and barter all these things because wealth dominates their souls. Men will leave the flag of their nativity and the hope of Heaven to follow money. And worse than that, they will take their families with them. Did tyranny, oppression, persecution, lack of independence force migration the act would need less apology. But for the unrest of the present age there is but one explanation. One motive creates the craze, the love of gain. Let one suggestion be made to any who may be contemplating a move and is hovering in honest doubt. Will it be for the honor of God and the good of your family? Or is it for money only? If it is for the good of your family it will honor God and before two worlds you are justified.

The struggle for wealth in America has broken the record of the world. The word fortune no longer means millions, but tens

of millions, even billions. Such monumental wealth, unknown in previous ages, is not so amazing as the unabated disposition to make more wealth and the unprecedented facilities for doing so. The power of independent states now trembles in the balance as compared with the power of individual men. And as the nature of our continent and the form of our government are both such as make and augment the millionaire and the laborer as well, it can hardly be expected that the great absorbing national peril of wealth getting shall subside at once.

In the pursuit of wealth, America is not only successful beyond all expectation, but she finds herself tip-toeing at a giddy and dangerous height. Procuring wealth is far less dangerous than possessing it. And while we can see within our borders no sure symptoms of decay we cannot but feel that the road we are now traveling has been fatal to many powers that have gone before. They have been ushered into greatness by two steps, formation and development. From their greatness they descend by two steps, decay and downfall. Thus have Rome, Greece, Egypt, Babylon, Syria and

the more distant kingdoms of the east come and gone. With firebrand and sword they struggled to supremacy. There they enjoyed for a season in comparative repose the fruits of their earlier struggle. The absence of necessity and the presence of wealth secured their corruption, decay set in and their certain downfall followed at once. America has not yet proclaimed her golden age, her age of blooming repose, nor does she look at once into the vortex of destruction. She is still in the throes of the iron age, still climbing by herculean exertions, still rising to the amazement of the world. Her vastness daily becomes more vast, her power more powerful, her apparent glory more glorious. Without a doubt her great impression upon the world is yet to be made. But the higher a nation rises, and the more conspicuous she is at her full glory, the more notable is her downfall if it come.

The downfall of America has not been widely believed in and of course it will not be, at least by her own citizens, until it comes and is a thing of the lamented past. But the general discontent at the usurpation of the rich, the widespread alarm at the

power of combined capital, the feeling that certain departments of the government are themselves muzzled and haltered by plutocracy, and the knowledge that the wail of the weak, and the prayer of the poor meet sympathy only in heaven, cause mutterings of revenge, thoughts of resistance and shaking of the head in doubt. The spirit of money getting and money taking befogs the temples of the state. Justice is rendered abortive, and laws, if passed at all, are stillborn.

Those of her citizens who are highly and truly patriotic have always warned against the sins of the nation. They have uttered their warnings, believing in the victory of the state over her enemies, but they have consistently from the first to the present time named the things that eat like a canker at the vitals of the state. They cleave to the principles of those who penned the preamble, who first spread on paper the immortal constitution, who conceived of the Union, her starry emblem and her principles of justice, liberty and equality to all. They are seized with consternation at the abandon with which men pursue profit, all else for-

gotten. They see the people that desert the interests of their homes and neglect the training of the rising generation for the gain of gold, rewarded as have been such people in the past, by the collapse of their protection, the downfall of the state. That sin is not only a reproach, but an impending danger to every nation, they firmly believe. Their entreaties are raised to the government heads, their appeals are made to the people themselves, but the response comes that the country is prosperous, let her alone. So Israel strangled her prophets of old and perished for want of them, and Rome dogged down her reformers and died without hope.

Let the nation rejoice that the frenzy for wealth has not been of long duration, and that it may some day meet with sudden interruption; that reverses come as well as pure profit; that there are still a large number who are more fixed for principles than they are infuriated for wealth; that the voice of the prophets is still heard in the land, and that God, who gave us our being and hopes in our future, still lives on high with an eye over all. The foregoing nations

which have fallen into the embrace of their own sins, whose names have a memory only, had passed to a stage more mature than our own. They had reached their zenith and ceased to struggle. They had lain down in the lap of opulence and ease, they had attained the object of their earlier desires, luxury and wealth, and in tarrying to enjoy both, met their headlong and final fall.

That our nation has begun to decline, no one can begin to presume. With her lands unsubdued, and her industries undeveloped she is rather in the inexorable toils of formation. She is not in the possession, but the pursuit of the fabulous wealth with which she will yet be entrusted. God only knows the far off bounds of our greatness. When many hundreds of years have opened to us their doors of opportunity, when our multiplied millions have entered in and performed the marvels of our future, when they have passed in and out onto the high level of our nation's greatness, then there will be time and pen to record what future course America will take. Whether her people will succumb to the emoluments of acquired wealth, or whether God's ideal will at last

be realized and a people be in possession of the wealth of the world whose affections are set, not on their possessions, but on the principles of the republic. If they rule in righteousness and deal out of their goods to all men with joy, then God has secured His own and Perpetuity may be written on their banner.

Should men dethrone the love of money and enthrone in their hearts the love of God and His works, they and all things else would become new. Society as we have it would abound in good will and good works. Every man would look not upon his own things, but as well upon the interests of others. God's will would be done on earth and among men as it is done in heaven among angels. That heavenly state of affairs would indeed be the heavenly kingdom. Injustice, fraud, knavery, deceit, would fade away like the mist of the morning. Man's every-day path would be illumined, doubts and darkness would vanish at once, and the whole world would be one of love and perpetual good will.

As well might the birds become reptiles and the stars fall from the zenith as for

man, who was created but a little lower than the angels and in the very image of God, and who is called with Christ to a work that angels might desire, to forsake his station and his calling to pursue the perilous road of wealth getting. As well might angels and men contend for the wealth in God's earth as for men to strive with each other for its possession. How must the spectacle appear in heaven when men, the crown of God's creation, are seen, in forgetfulness of all things else, struggling over each other for the possession of that which will only burn their hands! Could a king in his palace arise, draw the curtain and look in upon his own children contending with angry words and falling fists for the bounties of his own board, the scene would be no more revolting. That for which they fight is spread out in abundance, while that in reserve is many times as much. If all should sit down to their appointments and partake in decency and devotion, the monumental abundance before them would still exceed their capacity, while the original, paternal design would meet beauty in expression. Yet the thing is done in the real

world and has been done so many thousands of years and by so many members of the human family that it is only in Heaven that the act gives the shock of displeasure.

To be sure, the sin is recognized upon earth and for its control governments have been instituted since the dawn of history. But man still jostles his neighbor and strives against light, law and love for the possession of that which in the end damns his soul. One man at least has spoken out against the pursuit of wealth. He speaks from experience in two worlds. His warning voice comes back from the abyss of hell, a man that was borne down thither by the weight of gold. His final will and testament was, not that his cast-off wealth might be conveyed without disbursement to his relatives, but that "thou wouldst send him (the messenger of God) to my father's house, for I have five brethren, that he may testify to them, lest they also come into this place of torment."

III

WORKING FOR PLEASURE

Man is created with both capacity and desire for pleasure, and for the gratification of both he is at liberty in a world-wide paradise. From the flowers that float in his meadows to the orbs of light that fill the canopy, his eyes are feasted on nature at every passing hour. What he hears is the melody of the world he sees, and whatever sense he gives to creation, all things respond to give back to man the end of their being. Man's faculties, although diminutive in comparison, are similar to those of his Creator, and in respect to capacity are but a little lower than those of the angels.

Wherever he goes or wherever he looks, man is at liberty to enjoy all the universe, but he must not disobey its laws. If he does the fountain of his pleasures is dried up, the world-Eden is rendered invisible to him, his own conscience rises up against him, he is not approved by the world and he lives

under the conscious frown of Heaven. Obedience is the key to happiness and sin is the key to sorrow. This world is said to differ from Heaven, and it does. It differs, no doubt, in its physical order and in its moral order it certainly does. The immaculate cleanness of Heaven, the imperishable light, the rapturous music, the angelic awe, the visible presence of Deity, are all objects of perpetual joy to all who inhabit Heaven,—God, angels and men. And what man is to be in heaven he should approximate upon earth, not only as respects his conduct, but his enjoyments.

To believe he has capacity for pleasure in this world, man but needs comparison with other animals. The reptile, deprived of reason and utterance, is consigned to an existence among the bogs and bayous. To him locomotion is difficult and speed is impossible. To seize upon his necessary food all his waking hours and instinct are required. The greater part of his time he lies dormant, while the world of life and activity, with perpetual song, goes on its way rejoicing. A concert in Heaven would mean nothing to him. Yet there are myriads of beings in

God's creation that have less form, less activity, less life, fewer faculties for pleasure than has the reptile. He has millions of inferiors, but he has not the capacity to even know that. The eagle is given a realm of activity above the clouds. She touches the earth at times, and in its loftiest peaks she frames her nest. Her view of the world must be sublime. She looks down on lakes and woods, prairies and cities, the activities of men and the far off disturbances of nature. Her eyes gleam where the stars shine, yet she snatches her living from the earth. Her vision and her mastery of space are superior to those of unaided man, but she, too, is deprived of utterance, save the one fearful scream that curdles the clouds and the voice that commands at the quartering of prey. She dreads nothing but man, but she dwells forever apart. What her enjoyments are no one can tell, but it is believable that what she sees and what she tastes constitute most of them. Although she sees the world she cannot analyze it. She neither reasons nor records. Of the content of human society she knows nothing. Her existence is wholly physical and her career tem-

poral. When to man's physical organ of sight we add his faith, the spiritual power of sight, man surpasses the eagle even in vision; while by the power of his own inventions he commands more space without wings than the eagle does with wings.

Of all God's creatures the eagle has the best organ of sight and the most imposing view; yet from the deep sea, the interior of the earth and the realm of imagination she is absolutely barred. Man enters all these with ease and rapidity, according to his learning and facilities. Man can not with the unaided ear hear so well as the hare, but he hears more. He not only hears the approach of the enemy and the crack of the gun, he hears the language of the world, the laughter and weeping of the world, and, with rapture, the music of the world. He knows what thunder is, and the solemn roar of the sobbing sea; he listens to the trickle of rills and the thunder of river falls. The music of all animate creatures comes to his ear and wherever nature utters her voice, man, and man only, is prepared to hear. Man derives more pleasure, more suffering and more profit from the sense of touch

than does any other animal. The world of bloom and perfume, by its cast off aroma, gives pleasure chiefly to man. And as to taste, this sense masters and debases man; but under control, and rightly used, it reaps for him far more blessings than for any other of its possessors.

However, man gets his distinction in the world, not because of the superiority of his senses, but by the endowment of reason and from this also he derives his chief pleasure. It is not because man can go out into the world and behold it, but he can bring the world home with him. He can lie in seclusion within solid walls, incarcerated in a dungeon and yet be a man of the universe. He can there reproduce what he has seen, what he has heard, and his total experience without. Man in repose can look into the present world, the world above, and the world below. He can revolve the universe in his mind and realize it. He can hear its language and its music; he can review its outlines and its many templed interior. Its countless millions arrayed in reality march before him, and everything that has voice utters its speech to him.

The beasts may roam among the solitudes of the mountains, but their communion is not with the stars, nor with their Creator. Their only prayer is the forest roar for food, and their only universal service is to give their full-grown persons up in substance to man. As for immortality it is not theirs to enjoy, or even to contemplate. Their concern in this world is not with temples of learning, or of worship, or with the elaboration of the structure of state; only with food, with friendly shelter and with self preservation. Man not only compasses the land, but in floating palaces he traverses the high seas, feasting his eyes, and threading the silken skeins of universal Science. Wherever islands stud the sea or continents have their bulky being, man goes forth in joy, glorying in the superiority of his own creation. That this world is not Heaven must, indeed, be admitted. It is subject to storm and doomed to nocturnal darkness. It is a mere shell at best, and bursts or throbs or overthrows as permitted by its creative and controlling Head. The sun, the winds and the seasons are all most exacting, although they themselves are but slaves. Man in time discov-

ers that this world, the place of his origin and early education, is subject to law divine. If, then, he but determines on obedience to its laws, his high resolve and his discovery alike, are productive of good. Let Nature fret and throb; it all belongs to God and can do no more than He permits. By nature's violence man approaches rectitude and with rectitude he reaps perpetual pleasure.

Man's love of pleasure is not only keen and constant; it is legitimate. Under right and original conditions pleasure is good for the race. Not all things were made for man to taste, not all were made for him to smell, to hear, to behold; but all things were made for man to enjoy if pleasure can come from true profit. God gives to us pleasure by smiting the forest with wind, by tossing the sea with the tempest, by sowing the earth with bloom, by casting abroad stars all over the heavens. He gives voice to the birds, the beasts and the floods. From His storms men gather magnificence and from his calm they derive solid comfort. The Mind that with gold nailed up the nocturnal canopy and which commands the waters like molten silver to flow, has appointed our race to

ennobling pleasure universally; not indulgence, not license, not pleasure at the expense of others; or in opposition to the decrees of His own exalted throne. But with industry and devotion to all those high interests of God and men, it is ours to be as free as the birds and almost as God-like as the angels. O Nature, thou art lovely! As created and without alteration, thou art a universe jeweled in splendor, lined and cushioned throughout for man at ease. Thy broad lands and thy pacific seas, thy myriad creations, thy light, thy love, thy bliss—unpolluted, thou art Eden!

All things are man's, created for his use and pleasure on one unalterable condition. He may pass through and possess this earth, but he must obey. He must recognize and regard the organized and necessary laws of Him who framed the world, or harmony is lost and so is happiness. In the far off beginning God created the heavens and the earth. In earth's most lovely part He situated man. All things were his, all avenues were open to him, and above his head but one requirement was placed. The universe had an order which, in other words,

was obedience. The exact opposite would be disobedience and disorder. No greater alternatives were ever placed before a man than were placed before the first man—order and bliss with obedience, or disorder and misery with disobedience. Like most men, he preferred the former, but admitted the latter.

It was the original sin, combined with the sum of sin in consequence, that has rendered the world unhappy. Without sin, man's whole career on earth would have been one of perpetual pleasure. That it has not been one of pleasure may safely be left to the united testimony of those who record history, both current and past. That state of man which history first records is his creation in bliss; the second is his sin, downfall and sorrow; while the balance of history is devoted to the delineation of wars, their causes, their conclusions, the creation and ruin of states, parties, cliques, and conspiracies. At no time in history has sin been absent from the world save in the rosy dawn of creation. The Kingdom of Righteousness has at times been almost extinct. Those centuries of woe, known as the Dark Ages,

covering three-fourths of the Christian era, were dark only because of the preponderance of sin. Every human government that has ever been originated has been conceived in sin, or conceived to put down or to withstand sin. Every party exists to combat or to promote the selfishness of man. The church itself, founded and perpetuated to rescue man from sin, has never been without an abundance of its God-given work. No argument is ever asked to prove the universality of sin. Man neither doubts nor denies it. Men, confronted by guilt, if they defend themselves at all, do so only by countercharging that sin is universal.

I am not affirming that sin and pleasure go together; on the contrary, they never do. If ever they come together, if sin gives momentary pleasure, they immediately part and are opposed. It is misery that goes with sin, or follows in its wake. As sin dethrones happiness and makes its exit by the rear door, misery enters at the front. No one stands opposed to ennobling pleasure, while all men are opposed to sin. They dread it, they hate it, they fear it; yet, unless they admit of more than human help, they embrace it.

Sin has blasted the pleasure of this world.*

I. Because of its havoc in the human family. To clarify my meaning one conspicuous instance is given. In the summer of nineteen hundred six, as the aristocracy of America's greatest city were congregated upon the roof of Madison Square Garden to witness some performance, a man of prominence, arising in the rear and leaving his bride seated, walked rapidly to a front table where was seated his enemy, another man of prominence. Addressing him, he said: "You have ruined my family and you deserve to die." And with the announcement he fired three shots, all of which took mortal effect, and the seated man fell under the table

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* Perhaps this statement admits of comment. It is only that the stream is roily that is universally agreed upon. The origin of the roil may not by all be clearly known. The savage and wandering nations render their feeble opinion that the stream was once clear, but hasten to admit it is roily enough now. More enlightened nations have little difficulty in tracing all human misery back to somebody's wrong act, or volition. The origin of trouble is so remote that there is absolutely no human means of following back to its discovery. But the reason, based on all we can see and know, is supplemented by the Divine affirmation that trouble is caused by sin.

dead. The daily papers abound in the narration of such crimes, though no pen can record their consequences; and yet what the papers reveal is but that part of sin which is most exposed and violent. What is thus brought to prominence is but a fraction of the smothered-up reality.

Who can believe there is happiness where there is lust, hatred, revenge, uncontrolled appetite? These things are, or create, desires that render men unhappy; and cannot be gratified without wrecking society, at least locally. The map of America shows a village which at one time had twenty widows in a population of five hundred. Their husbands had been sent to the grave by overmastering sin. Some, after years of dependence upon their wives, had succumbed to lingering illness; but most of these husbands (so called) had committed suicide. It will require no explanation that the sufferings of these men and their families, both before and after the climax, must have been great. A sane man does not commit this culminating crime until he believes his sufferings are unbearable.

It is impossible to believe there is happi-

ness where graft and public plunder abound. Where such conditions obtain it simply means (it is dreadful that it is so) that robbers and traitors have been promoted to public trust. When once elevated they not only harbor the wicked, they seduce the clean. Men of their own character are sought out and lodged in subordinate positions; all offices are filled full of men of one purpose and one understanding, and corruption, bloated and besotted, sits on the throne of state, for fraud, like a river, must have banks continuous and tight or it will leak. Not only do those in office and on salary manipulate public funds, their interests reach down and dovetail with the aspiring greed of outsiders. Such relations must be well covered by the prostitution, if possible, of at least a part of the legal profession. Such public corruption has its origin with the people, of course; but, once enthroned, it emits a stenchful influence repulsive to decency, and tolerable only to those who are already corrupt. The climax of such conduct must ultimately come. Some crime is exposed; some "gang" is found out; their allies prove to be numerous; the report comes to the

ears of innocent friends, and distress prevails throughout the universe, or so far as the circle of relations exists. Not only this, but to those patriotic and truly noble such revelations come with indescribable horror. The youth lose faith in their neighbors and in their own government; parents are confused and put to shame; the party at fault is humiliated, and the whole country not only suffers chagrin, but they suffer a tenfold loss.

Happiness is impossible where civil or international war prevails. In every respect and in every locality the nations involved are disturbed. Families are invaded by the call to arms; the bloom of manhood is hurried into danger and to death; wives and maidens of tender years have torn from their presence their best beloved; little children are left fatherless to pray for their daily bread at the knees of their young mothers; the hoary headed are bowed down in tears over lifeless forms of their returning dead; the wail of the land goes up, but it is war. The nation sends forth her columns to the throb of martial music, arrayed in uniform, and flying her proud colors. As though their

cause were divine (and that of one side sometimes is) they hasten to the theater of fire and blood. The navies overspread the sea before the shock, but, often after it, they are imbedded in the muck at the bottom, or are cast up along the shore. National treasure, hard earned, and paid from the parsimony of the people, goes down by millions, hurled from utility as stars fall from heaven. The estates of families and all that they hold dear are ridden down by the wheels of artillery or consumed in the flame of war. The marches and privations of armies before the battle, the struggle to the death on the field, the passage to the enemy after the fight, the torture and starvation while incarcerated in the prison of the enemy, are a part of the misery of war. One who had seen its realities, yet never suffered defeat, has summed up war in one descriptive sentence: "War is Hell."

War among the nations, corruption in political high places, social feuds, fires and passions are some of the sinful expressions which make the human family sick with consequences. But when it is considered that these constitute but a small part of the

woe that weighs down the race, that what gives man more pain and sorrow are his secret sins and his private faults, we may believe that sin tortures the world. And yet it is not what we feel or what we observe, or what our parents have narrated in our hearing, but what history records, that calls forth the universal admission that sin has blasted the pleasure of this world. History describes the world as ever drenched in human blood, ever effervescing in war, ever hiding its face and sitting in tears; as full of revenge, theft, murder and lust. Tyrants have held the race by the throat, masters have held their fellows as slaves. Men, women and children have been bought, sold and driven like dumb cattle. If sin is the human act that disobeys God, and is a detriment to the high interests of man, and if history records the truth, sin has blighted the happiness of man in this world.*

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* To easily believe the doctrine of universal sin as taught in the sacred Scriptures, one must consider two very important facts: that for this world there has been provided a Savior to save men from their sins, and that this Savior entered upon His earthly office-work nearly two thousand years ago. So it is easily believable that what the world was once it is no longer. Its blackness

II. Because sin has thwarted God's expectations and deeply pained Him.

Without doubt, God's designs in peopling this paradise of continents and seas were to give being and blessing to a spiritual nobility worthy of similarity to their Creator. This world and our race are no experiment. There was a better world in existence and in operation when this one was founded. God Himself authorizes the statement that the human race is created lower than the angelic host. The blessed state of our first parents cannot be doubted. They were created in innocence; their mission was one of ease and elevated enjoyment, and their surroundings were nothing less than a garden of earthly paradise. They had no sin, but like all other members of the race, they admitted sin into their lives, and, having done so, with sorrow acknowledged the fact.

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has turned to dawn; its savagery is somewhat mitigated. The fact of universal sin seems not to be denied, however. Only one person has ever gone on record as having lived in the flesh without sin: that one is Jesus himself. As soon as men are aware of what sin is, they find themselves under the necessity of struggling against its power. And it is harder for man to shake off the power of rooted sin than it is for the earth to throw off its deeply planted mountains.

Herein is the calamity of the creation, the woe of the universe. From this sin and its consequent contagion resulted the ruin of the race, the burning regret, the deepening sorrow of God, and the literal death of His Son. The fall of man brought to grief two worlds. Sorrow spread through Heaven as suffering spread through earth. Angels were in tears and God in dismay because man was in sin. What transpired above is not fully revealed, but we know that God's grief was genuine, for His original purpose was sincere, and His redemptive measures were without precedent.

In all ages that have since transpired, God has labored with the love of a parent for the redemption of His deeply sinful people. By the flood He has tried the process of selection; through His chosen people He has introduced a system of rewards and punishments, but all His overtures for the redemption of man have culminated in His forgiveness of man as He died for man's infamy upon the cross. All that is good in man has been appealed to, and all that is bad in him has been threatened with punishment. Yet man sins and Heaven suffers. Christ

Himself is still buffeted, jeered, despised, cursed and crucified afresh. If He does not stagger under the world today, He bleeds at heart because He sympathizes with the creation here below.

The statement has been offered that sin has blighted man's happiness in this world because, having entered, it has ruined the race and grieved Heaven forever. Let the question now be raised: Can man, conscious of the reality of things, be expected to lead a life of gaiety, or pursue, to any undue extent, the paths of pleasure? Not while men by thousands are perishing and Heaven suffers for the sins of man. In the presence of paramount truth it is more to be expected that men should walk soberly, and speak with gravity, knowing what the solution of things is. Nature is lovely, but ecstatic pleasure is not becoming, even where there exists no suggestion of sin or suffering or their consequences. Especially does it seem incredible that one who knows himself to be under guilt should partake for a moment even of the spirit of pleasure which only consoles him and lulls him into forgetfulness of his actual relations. He should not pain

God any more, nor draw out longer the succession of events which only seals his fate. When man is guilty before God, and God is gracious enough to impress him with the fact, his chief concern should be to retain and intensify that impression until it at last drives him to some solitude for prayer. There he may repent, receive pardon, see the burden of sin rolled off his back and rolled into the deep sea of everlasting forgetfulness. Then, indeed, he may have a degree of joy; yet that, by reason of the facts in the case, is naturally subdued. For how can it be natural for one escaping from the gory field of war to rejoice greatly, even though he be saved, while ten times his number of brethren have perished on the field? Or while other ten, ignoring their danger, and their opportunity of salvation, persist in dying where they are and as they live?

The human soul has not lost all its possibilities for enjoyment. Although the state of man is depressing, the admitted child of God, especially, has grounds for deep joy. Speaking first of the man God has sought and redeemed, we may say that the chief joy of his life is to honor God and enjoy Him

forever. This joy was designed for man in man's creation; it was originally planted in his bosom paramount to all pleasure; it is regained with the new birth—the new born purpose of man; it glows in man's breast here, in this world, and it will be an unquenchable flame of joy in his soul in that world to come. Man's fall and redemption have not diminished the grounds for this joy. On the other hand, the debt of man being great and his salvation having cost Heaven so much, he has a fuller vision of God's nature and bears a joy in proportion. This is not only man's chief joy, but without this joy above all, man's joy is a waning torch. Man cannot pretend he is happy. Unless he is happy, he can convince no one in this universe that he is happy, not even himself. And without man's chief joy there is no joy. But if he has honored and glorified God before men, and if he reaps a reward of joy from this source, he also reaps from all sources. For if he has the unqualified praise of God he will bear with it, at least, the respect of men.

This joy, like all others, is not to be sought or secured as an end; it comes as a

consequence. The way to procure it is not to work for joy, but to work for God and fellow men. Work for God's highest honor and man's highest good and joy will resume in the heart her natural throne. Indeed, Christian happiness is not even a consideration or a part of the program, nor is it in the least to be calculated upon. The man who prays, "O Lord, give me joy," or the man that attempts charity or exhortation to get joy, makes the exertion, to be sure, but receives no reward. He neither glorifies God nor experiences the joy. Joy has its flow and its fountain, and to trace the flow back to the fountain is to discover the soul in a pleasurable state of excitement in consequence of some pure and appropriate good. No joy is comparable to that of the contemplation of and harmony with God.

Next to this is the joy of coöperation with God. That coöperation has been made possible by the appointments of the Head of the church Himself. He regards his followers, not as servants, but as friends, colaborers and associates with Himself in the great work of evangelizing the world. He gently leads them forth to the task; He

shepherds them; shields them; appoints their ways, and renders powerless their subtle assailants. The work to which he leads them yields no earthly gain, is void of embellishment, partakes of solemnity and often of danger. It savors of unpopularity and even of opposition. His cause has often bled or burned, having been assailed by sword or fire. Yet His banners have never suffered defeat and His servants have conquered all with a radiant, holy joy.

Again, nature may be enjoyed. There are only two reasons why it may not be enjoyed, viz.: the calamity of the race in consequence of sin, and the consequent effect upon God and the universe. Nature still stands forth in all her loveliness. The magnificence of the heavens is spread above us night by night. The sun, serene, rises on a thousand glories every day. Night and noon and varying seasons never cease the order of their stupendous alterations. The waters of the seas, of the clouds and of ten thousand living streams perform their distant circuits and earth yields her all to man. Should man be commissioned with leisure and walk forth beyond the bounds of his own mem-

ory, among the sinless, innocent things of earth, another Eden meets his every view—Eden without man. All things declare, without a voice, that they are the works of God, resigned to their station and their mission, are here to bless and to be blessed and are free from the great transgression. The finny tribe aspires not to the life of the birds which fill the forests and look down on the fields, but restraining their joy, exert their being where first and forever appointed. The birds desire no mission but their own; the beasts lie down in peace and ease and dread the approach of nothing but man. With what resignation all things live and die, excepting only man, for he alone looks backward and forward, downward and upward, trembles at his fate, and meets his record and his sentence according to his moral deserts. Could man resume his original station, could the race entire be baptized from all her history and her fallen nature, the earth might resume again the aspects of an Eden. But the crown of Eden was embodied man, and man disclaims his own, his proper station.

There is another pleasure that may well

be sought, even the companionship of men. Man should be his fellow man's best visible associate. It was so intended and is so advised. Where man is sincere, has not given over the faith, possesses himself with virtue and benevolence, he is, by the help of God, man's best companion in the flesh. His society is to be sought and his words to be held in high regard. Such men commune together as lower orders of beings do not. There is a bond, a fellowship, a mutual benevolence, a vivid love, a tenfold relation, a blending of spirits resembling that above. It is stronger than it could have been had sin not entered the world, and it is not exclusive. It is accessible to every seeker, free to every one who asks and is open to every one that knocks at the door.

On the whole, the man who accepts pleasure as a consequence of wise and good relations is the only one that finds it. He seeks it not as an end; yet he is in full possession of it, and what he has bears the golden seal of genuineness. Because it is a direct gift from Heaven, it stands the test of time and eternity. Tribulation may come in like a flowing tide, and like its ebb his possessions

may vanish; but his joy comes not from what he procures or retains, but from the credit with which he has acted before God.

While she is seldom sought by those who rightly reason, and while she is hardly found if sought, Pleasure rears and adorns her temple and proclaims herself a goddess. Before man's gaze she flaunts her darling promises and draws ten thousand devotees. Some for indulgence of appetite, some for indulgence of passion, some seek her corridors that they may there be cradled in the abyss of intoxication. But all who pursue pleasure without are conscious of misery within. Remorse and reaction, with thoughts in a swarm, troop through the soul, and, that they may drown their feelings, men plunge again, with all of them, into the vortex of pleasure.

Regarding this hazard, a few statements may be offered as established facts, for what is true of pleasure seeking has, by this world, long since been found out. Men have gone in after pleasure and come out with tears; they have sought her with carelessness, they have emerged with grief; they have cast in their life and they have harvested death.

Pleasure seekers have been numerous in all ages, but always to their woe. King's palaces have emptied their nobility into the vortex of pleasure, but no one has ever come out with more than a wasted self, a ruined record and an obliterated future. Their first verdict to the world is that those who pursue pleasure never find reward. The object of their desires throws up a pleasing appearance and arches heaven like a rainbow. The rumor has arisen that at her bases crystal fountains gush forth from beds of gold and flow forever through meadows of bloom; but those who have sought these foundations have never found them. She ever recedes into deeper and darker and more forbidding recesses, until at last her suitors are swallowed up into everlasting oblivion. Or, if they return in ruins, their united testimony is that the rewards of pleasure seeking are only ashes and death.

As though the business of life did not require us to eat and drink that which is sufficient and best, men drop life's work and take up eating and drinking as a business. Such becomes their primary, and at last, their only business. Their commission has

been ignored; decision has been cast off; the step is uneven, and now the only regularity they have is that with which they rise to their meat and drink. Let all they can command contribute to their insatiate appetite; let the stomach consume their substance; they have but one god—the receptacle of their all. Family, friends, future, Heaven, and Him who is their only hope, are all sacrificed, crucified and cast forever away. The man who sows to appetite reaps temporal misery and everlasting woes.

Not a few of our mortal race have believed in strangling appetite on the bed of its birth and nipping lust in the bud, and yet have thought this field a suitable one for the harvest of pleasure; that pleasure is to be found in society; that it consists in the flitting functions of the gay, the gaudy, those who converge in cliques, or set the pace for fluctuating fashion. This sin wings its way through a world of cleanliness and external decency, but its visitations are fatal to man. The men and women who have impressed their value upon the world have first set their heel upon the head of this folly. Rank, station, form, apparel, and the more frothy

matters of society never desecrated their calculations. They have tasted enough in doing what they were called to do. If these things yield any pleasure, they bear it to those who regard them with no concern; while those who pant for the pleasures of society bind on themselves a burden of reward which, although it may have size and pretensions, is both hollow and combustible and perishes with the hour.

In this age of unprecedented facilities for travel man is subject to another temptation. The lumbering vehicles of the past have been retired, and elegantly appointed cars, propelled by steam or electricity, more than take their place. Roads, laid in rock and railed with steel, cover the face of the continent like a web. Rivers and canyons are bridged and mountains are tunneled, reducing heights and depths to a common level, and giving man's actions all the speed and freedom of a bird, save that he must confine his flights to the earth. Such ease and rapidity of travel make it possible for one with means to compass many parts of the earth while in permanence he is carrying on very extensive labors. Work to

the power of thousands may be going on in one locality, while the owner thereof may be vibrating between seaside and shops, mountain and valley, summer and winter. Those who have a competence readily find much pleasure in being thus winged around from coast to coast; borne over the land and over the deep, lighting on every continent and touching a thousand isles of the sea.

Herein men and angels again bear resemblance, though resemblance is all, since man does not, in the physical state, traverse the skies or course among the planets. But both meet their distant appointments with the utmost ease and both have a comprehensive view of all their domain. There is, however, this essential difference that back of his shining face the angel always has his God-given mission. He cleaves the blue ether between planets, but never without his credentials. He bends his course to all the outlying domains of the universe, but is as one sent. The business he conveys is that of the Most High. He represents but one kingdom, he serves but one court, he speaks for but one throne, he knows but one set of interests—the kingdom, the court, the throne,

the interests of high Heaven. His frequent excursions to this world have always been in sincerity, in mercy, and for the good of man. The loving missionaries to the world have been those who, in pity, have come down from Heaven. Angels arrayed in light have been present to attend man's birth, his baptism and his burial. They have comforted the homeless; they have fed the hungry; they have bound up the broken hearted; they have bathed the brow of the weary; they have sung to the night and awakened the day; they have blighted the earth and caused it to bloom; they have pronounced blessings and cursings; they have thrust in the sickle and reaped golden humanity for eternity. Through them God has been in evidence in the earth in all ages. From them man has had his vision. Through the angelic delegation the two worlds have met. Their overtures have been for peace. On the platform erected by their hands God's kingdom on the earth has been built in righteousness and truth. They have traveled the universe, but they have traveled without a mission, never.

In the presence of such precision, in view

of the kingdom of obedience above, mortal man would hide his face, and, if possible, his history. Man has traveled far and abroad, by land and by sea, with imposing manner, in the most pretentious inventions of his age, with attendants and henchmen, and flying colors; but why? and for what? and by whom commissioned? Excepting God's ministers and missionaries, and the ministers of state and of commerce, man's travels have been mainly for pleasure. He has gone without being sent or sent for; not on a mission of mercy, but of mere pastime or pleasure. Seeking relaxation, change, having a desire for ease, wishing to feast his eyes upon the expanse of sea, or the mutations of the earth, or sometimes to compare with each other the stupendous achievements of man. All of which is good and allowable, but seldom appropriate in view of the foregoing facts that the world is fallen, the race is down, humanity is suffering, is in imminent peril, and the world needs recovery now. But for these reasons, an hundred forms of pleasure might be allowed. But for them, man here and now might bathe perpetually in the bliss of orig-

inal Eden and ultimate Heaven. But the harvest time is on, the laborers are few, the sun is high, the summer will soon be spent and men will not all be in the embrace of the Kingdom.

It is such considerations that should hover over the summer resort, the broad boulevard, the grand plaza, the ornate ball room, the gorgeous theater, the social conventions of men. Let those who find their master or hope for their Savior in the meek and lowly Nazarene, ask how He spent His time, where, and by what means, and for what purpose He traveled, how He spoke at social functions and what amusements He attended. "Must Jesus bear the cross alone and all the world go free?"

IV.

WORKING TO AVOID WORK

Could a youth of years have a bird's-eye view of this world, all animate creation by him would be seen in motion. The fish of an hundred seas, the birds that navigate mid-air, the beasts of the distant hills, and man, most eminent of all, fill up the earth and make it swarm with activity. The lowest forms of animal being, submerged in brine and remote from man, are, during the total of their days, engaged in their appointed functions—filtering water for food, or laying sea bottom foundations for man. A quantity of water, scooped upon the beach, leaves countless writhing forms, and receding, carries back to sea even more than it leaves. The whale, should he navigate the seas from pole to pole, might anywhere fill his maw with ten thousand thousand things that live. Yet, not one of these but has appointed its incessant work of life.

Living things must act or die. It is ap-

pointed unto them all once to live and once to die. While they live they work, but should they cease to work they die. They may die by parts, one organ at a time, or fall at once into total uselessness and premature death. Let the eyes be closed and they die. Let the arms hang and they die. Relieve the feet of activity and they cease to live. Or one may shelve the whole body at once on the cot, and it will soon be relegated to the tomb. It is already an open secret that we are in a world of work, where all things and all people work of necessity and where, if we do not work, as circumstances and inspiration require, we first fall from grace, then from recognition, then from life.

To avoid work is to consent to die; it is to become an exception to all things that do work; it is to resist nature, and rebel against God who has commanded us to work; it is to leave our mission unfulfilled; it is to leave ourselves and others to starve; it is to consent to live lower than the beasts. It is not clear that any creature at all except man has openly resolved not to work and fill the place to which it is appointed. Most men work. It can hardly be charged to the men of

America that they avoid work. They may misdirect their work, they may pull on the wrong oar, they may work too hard, but it is not chargeable to them as a class that they avoid work. Yet some do, and by so doing they are clothed in rags; their families come to want and in Heaven they are said to be worse than the faithless. "He that provideth not for his own is worse than an infidel."

To avoid work is anything but easy. Indeed, the one that refuses to work is the very one that does work. To reject work is to accept labor or death. I once observed some herdsmen removing cattle from one estate to another. One of the driven beasts became frightened and resisted. It bolted from the herd and from the highway. Mounted men made good the pursuit, but it spent the day chasing over fields and through barbed fences. It sank down at night, far from its proper destination, to be sure, but torn by thorns and barbs and whips. It was burning with thirst and faint with hunger. No provisions were made for it where it lay all the night, and with the rising of another day it could but submit to its masters and

rejoin the herd. I have read of two kings, ancients of the orient. Both had been raised to eminence and tranquility, then both resisted God. They would not do His bidding, though they were with patience repeatedly warned. One fell by degrees until he perished with his army in the sea. The other was deposed, driven from among men and lived as a beast of the field, until he lifted up his eyes unto Heaven. Then were his reason and his kingdom restored, and as he again mounted the throne and raised the scepter, his first announcement was, "Now I praise and honor and extol the King of Heaven; all whose works are truth and his ways are judgment and those who walk in pride, He is able to abase."

The motive of those who avoid work is to find ease, but they are at once put to an open shame. No conduct is less respected among men, or more condemned in Heaven. To avoid work is often to let it fall on some other one—one who is weaker or already overworked, or both.

It is to be admitted that the appearance of the unaltered world is not inviting to man. He who feels called to a new country has be-

fore him something great and grand, but most forbidding. Not a pier or a harbor to admit him, not a home to receive him, or a friendly arm to embrace him. Through the woods which park the coast, the teeth and eyes of savage beasts appear. Aspiring pines wail on the mountain sides, but despise the feeble beginnings of a far-off civilization.

The landing may be made, the cabin reared, the stump acre cleared for corn, and all enclosed with mighty riven rails, but swamps forbid and rivers run athwart. The solid gold and silver, locked in granite vaults, are hardly reached. The mill, the bridge, the smoking road, the temple of worship, the halls for learning, the chambers of government are present only in imagination. A few families only are settled among savages, struggling for the loaf, deprived of friends and familiar scenes, but if they are commanded and sustained by their own gracious God, He is their every need. He is their consolation, their inspiration, their meat and their drink. Such settlements have been made and if made with faith in God, they succeed. Faith looks forward, sees plantations grow into cities, sees for-

ests converted into homes, mountains yield their coal and their gold, swamps bloom with produce, railroads penetrate the interior, millions are reared where hundreds settled, a mighty empire comes to stay and man is master of all he surveys. Such was the settlement in faith of our own blessed land, the new empire of the west; such is becoming the progress in Africa—the faith of faithful Abraham brought down to modern times. "Only be strong and of good courage." Trust in the Lord and He will bring it to pass. But to be faint at heart and certainly to shrink from work is to fail.

God pities all people, but the nature of this world is not easy to the sluggard. If he refuses to build, the sleet and the winter pile in upon him. If he refuses to till the soil and subdue the weeds, the earth will not yield her fruits. Where fences are down, feuds spring up, and, if not yarded, the flocks are the prey of their natural foes. Vines may be planted, but, if neglected, they are seized by insects or choked by thorny growths. To fulfill the first command of God—to replenish the earth and subdue it—the seas must be diked, the swamps drained,

the rivers bridged, the forests cultivated, the mountains honeycombed, the streets solidified, the seas and lands wired, and, propelled by power, palaces must float over the seas and roll over the land. Our bodies must be subordinated, healed and strengthened; our souls educated and exalted, and I suppose that this world will never be ripe and good until the principles, the laws and the King of Heaven are come.

We sometimes observe that the peoples more nearly under the sun have less necessity and consequently do less. They are not forced to undertake any great thing; therefore, they neglect all great things. It is sad to reflect that were we similarly situated for a few generations, we would learn to do no more nearly under the sun have less neces- I will mention next. The magnificent structures that mark our civilization would soon fall into disuse and decay; the mechanical appliances made and used by ourselves would fall from our hands; decay and debris would spread all over our fair continent; our uncovered heads would go to savage seed, and heathenism would clothe us in rags, feathers and paint.

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This would happen to our people under tropical conditions, were it not for the commanding presence and uplifting power of God and His Word. This power of itself might save us, for it will lift up the savage tomorrow. But in addition to it we are stimulated by nature. If we do not rise to greatness, the wind, the rain, the frost, the winters, the summers, the lightning and the earthquake, all become a fast falling scourge which all but compels us. Men may refuse to work, they may escape work even in our time and place, but the cycle of seasons is not once performed until they begin, with tears, to pay the awful price.

Backing out of the realities of this life is like backing out of the realities of war—there is more to dread behind than there is in front. Or it is like returning by swimming, having gone to sea in a Pacific palace. We are not here by choice of ours, nor is there any illuminated coast behind. We are on the sea of life, the most awfully real thing we know. The body may return to the dust whence it came but for the real man, the soul, there is no place to which to return. Yesterday has been lived and is of

the past forever. Man may say he will not enter upon tomorrow, but resolution cannot prevent his entering upon tomorrow when it comes any more than it could prevent his falling from the zenith were he dropped. We may turn to look back, but we forever pass on and on through life into other life, the sum of which constitutes everlasting life. Against all progress we may rebel, but rebels pass on without consideration.

If we have considered the stern reality and necessity of work, we wish now to remark that the necessity of work is one of man's chief blessings. It not only keeps the soul from deterioration; it gives it most profitable employment. This world was created to educate and employ man. It is not his permanent abode. We are all created to occupy Heaven. God could have created us in Heaven and could have given us our school days there, but for that men were not fitted. They might have fallen or rebelled in the very presence of God, profaning that holy estate and giving origin to endless evils in Heaven. Man must be tried, educated and qualified for entrance there. For this, earth was created as man's place of proba-

tion. His creation was in great honor and above reproach, but he fell, he rebelled, he defied God and His government. He has shown himself not ready for Heaven, but before he enters there he must show forth both his readiness and his willingness. For this purpose he is in this world—the world created for his accommodation while in probation. And for this end the world seems most admirably adapted. Beauty is here, sublimity is here, obstacles, dangers, and disasters are here. It is a mighty physical world. And, since this is the arena of soul struggles and of the contentions of spiritual kingdoms, it is also a mighty spiritual world. The physical is a great reality and the spiritual is no less a great reality. The two are mingled in every human life, making this world, of all worlds of which we have any knowledge, the one pre-eminently adapted for the probation of man.

Better than any other world could, it secures our physical development. It is a world of work, and being one of grace and education, it is one of true culture. Even the horse meets his most magnificent type where he receives both work and training. If we

are to look for man at his greatest in this world, we must, of course, look for the man that descends from a line made noble by work and the various means of God-like culture.

Do not let it be thought that the physical world alone could secure human nobility. If it could, one might possibly undergo development in Hell. Nor is it at all certain that freedom from the material and the prevalence of the spiritual only would be as good for us as we have. Were it so, we would naturally expect to meet the nobility of the world in the tropics, reclining in shade, cushioned on moss, ready sheltered and amply fed. Or rather we might expect that, were a paradise of ease the safest and best place for man and man's development, we would still find the race in the original Eden; multiplied to millions and templed under the dome of bliss.

But not so. When the flaming angel of God led man and his humiliated mate from paradise profaned into this world of work and realities, he led them from that which was good into that which was better, from that which was safe to that which was safer.

Eden and Heaven are good places for man when man is qualified for them; but the world that makes man rise to true nobility is the world God has built for that purpose only—the terra firma beneath our feet. Even this world is not all one. It is divided and subdivided. Some are surrounded with opulence and ease, while others are under pressure of circumstances; and as a rule we find, even today, that the truest and best of earth and most highly useful, rise from the ward in which men have contact with necessity, and the means of culture as well. It was these conditions that wrought in the Irish and Scotch such undying qualities of greatness, which made world conquerors of the American pioneers and which today, or rather yesterday, caused the regeneration of Japan.

Man is placed in a world where he is not only commanded to conquer, but where he must conquer or be conquered. When God turned man out of Eden, he introduced him into a world of thorns and thistles, swamps and forests, mountains and valleys, broad seas and wild lands. It was filled with hungry beasts and savage monsters of the deep,

but man was made king and commanded to conquer. What we call the progress of the world has, so far, simply been man's acts of compliance with this original command. If criticism on the long record of man is to be made, it is that man has endeavored to convert this world into one of profit, rather than into one of perfection. His motive has been to gain, rather than to produce. If he has partially subdued the earth, he has first sought to possess it. All of which arises from man's misconception of his mission here, namely, to so alter the earth that it may become his place of development. It is by his endeavor to carry out this program that man will ever become great. Those that wrestle with the sea become sea masters, and those that never rest until they have subdued the earth, become world masters.

Even in this world God cannot make a man unless that man will work. His command to us is that we be strong, full of faith and of a good courage. Without these qualities, men cannot be advanced. No man can become a seaman unless he will brave the sea; no man can become a warrior unless he dares to take the field; no man be-

comes a scholar unless he loves the courts and corridors of learning; no man partakes of the realities of high Heaven unless he, by courage and industry, joins the ranks of the militant Kingdom here and now. In war or commerce, literature or religion, all the great conquerors have been men and women who dared to undertake things. They have not drawn back for safety or for ease, but have braved the work of life though beset by lions and confronted by mountains.

The man that shirks and falters is to be pitied, rather than despised, for in reality his main lack is faith. He gains nothing by fear, but this he knows. Maybe he has tried heroic labor and fared no better, and has resigned himself to the world to get through it as easily as he can. He might as well, he believes, for by avoiding work, he succeeds as well as he does by doing work. Possibly so, but, if so, it is but another way of saying he never succeeded at all, by working or by not working, for, of course, no one succeeds without work.

To succeed in life, more than anything else, men need faith. They can make friends, they can make money, they can make prog-

ress if only they have faith. The coöperation of God is worth more than a mint of money or a host of friends. And, with that coöperation, the money and the friends are likely to come. Young men are heard to say, If they only had a promoter, they would do thus and so. They would secure and hold such a position, or they would be thus appointed, or favored, or advanced. But let it be plainly and most emphatically understood that God can give the advancement and the uplift, and He only can sustain in the coveted position. Do not expect much from the arm of flesh; it is weak, or concerned with itself, or with other friends. Even if you are to secure the help of that arm, first get God to help you to secure the human help you desire. If there is no place open for you God only can open a place. If no one wants you, God can make some one want you. If there is no position for you to fill He can create a position. He can raise a throne in a desert, or clear estates where only mountains crowd the earth. He can raise up new islands from beneath the sea, or, better still, he can so exalt your wisdom that others will apply to you, and you will become a giver, not an asker.

Men have ample reason to distrust themselves and their own ability, but they have no room to doubt the ability of God, much less his willingness. The Word that has been found forever true and has never yet failed the human race still stands and is even in your hand. It has made anew millions of men. It has transformed the lowest fallen, it has uplifted the faintest of heart, it has given them culture and power, because it is the conqueror of sin. Africa was conquered by a timid young man who had faith in God; India was enlightened by another, and America was discovered by another.

In fact, men are to conquer by faith, not by hard blows or loud words. God's heart bleeds at the sight of men struggling hard and long and alone in this world. With all their power they try and try again, but with the power of God they try not once. He who is able to help and stands ready to help and has offered His services is not so much as invited to lay hold. Man will carry his own responsibility; he will do his own work; he will make the world comply. In the strife he breaks down both body and

spirit. He carries on the battle long, but with what pitiable results! All is friction, strife, anxiety, debt, disaster and too often final death.

On the contrary it has been true in all ages that God can make Himself absolutely master in this world. Whom He will He can help; and He will help those who appropriately call upon Him. It is not the mission of this chapter to delineate the conditions and measures of success. It is rather to be of encouragement to those who are faint. Do not allow faith in God to fail. For as the sun shines, God lives, and is in power. If He lives, He lives to His own glory. He cannot live to His own glory unless He is willing to help His own creatures who call upon Him in sincerity and in truth. He vows it Himself that He is no respecter of persons, but is faithful, just and forever the same. He is man's present and eternal salvation and his every-day help.

It is also absolutely fatal to man to lose faith in himself. To have no confidence in self is neither natural nor becoming to man. No one is created that way. The child with that state of mind was never known. In his

baby years he rises from the fall determined to try again. He has fallen, he has been hurt, he has been refused more often than he has seen the sun; but again he rises, again he calms his feelings and again he raises his petition to the highest authority he knows. For a child to give up, retire, give over the desire for the out-of-door world, close down his clamor for the sunlight, and remain prostrate because he has been denied, is to become enfeebled, fail and die.

Nor is such conduct less fatal to man mature. The world in which he finds himself is literally dreadful unless man is at his best. The very face of nature is not only vast, but most formidable. The human family are as much his enemies as his friends. Some comfort and encourage, to be sure, but many rob, cut down and displace. Many who know this race of ours and what is in man, report that for an unsuspecting, inoffensive youth to go to his life's business in this world is as for a sheep to go forth among wolves. It is also reported that many who appear to be sheep are but wolves arrayed in sheep's clothing. The world is not what it at first appears. Where man

preponderates and the race is congested, the world wears whitewash, overlaid with gilt and gewgaws, while underneath it is full of dead men's bones.

Men that had an honest parentage, and began their education among the righteous, find this world a snare, a deception, a web from which they cannot extricate themselves, having fallen into it. Finding it dishonest, deceitful, unreliable, hard to contend with in their own strength, and impossible to overcome, they get many a fall to their sorrow. It is probable, however, that man never lost hope or success on account of the faults of others only. It is the lack of morality within the heart that drops a man below his station. If he forsakes the path of rectitude, if he drops the hand of his Creator, if he embraces unseemly pleasures, and tastes the forbidden fruit, he falls. He may by grace recover, but if he offends again, he falls again, and again. And while I believe the helping hand is ever out and his recovery might be complete at any time he raises the look of desire, it is such repeated falling that reduces a man little by little until finally hope can rise no more.

Of all men in this world, the one most to be pitied is the man who has lost hope in God and in himself. He may also lose confidence in the human race. This state of things is subjective. It is what has been named "Hell upon earth," and the road leading thereto is down the valley of sin. Lest men should fall into a state of hopelessness, void of aspiration, they should guard well the state of their own hearts, for out of the heart are the issues of life.

The consequences of inactivity and self-surrender to the forces of the natural world, the flesh or the devil, are unspeakably bad. To refuse to work is to refuse to progress. I have observed boys contending, some of them for an education, some of them against it. From their infancy they rise together so far as unaided nature impels them, but when they have reached the platform on which volition and personal choice play their part, their real qualities begin to stool. Some, with face uplifted and with the earnestness of an angel, mount higher and higher the path of learning until they reach and walk at large upon the lofty plain of all but glorified wisdom. While others do not

so. Their eyes begin to wander from the goal, to search after secret sins, dens of devils, haunts of hell. When the sun is high and their teachers hold control, they appear normal, and mingle with the pure in heart; but when the earth has found her shadow and the city is enveloped in night, then they prowl in secrecy to the dives that work their ruin. They emerge again at dawn and return for a time to the scenes of decency and progress; but by repeated debauches they have grieved away God's Spirit, their guardian angel and their spiritual teacher. The halls of learning now to them look dark and distasteful; their faults and failures stare them in the face; the Spirit to save and uplift is gone, and one day, just as they hesitate for a final decision between rectitude and ruin, they remember their failures and forsake forever the ways that point to progress and lead to life.

Such vipers as attack the youth bleed men to death. We see men going forth in a worldly work, an avocation of their own choice. Necessity, that God-given minister to us all, has compelled them to do something. They have the pity of Heaven and

possibly also by merit of their own they strike off a few years of commendable work, netting what they call success. The clamorings of the flesh get the ascendancy and they dive nightly into the mire of sin. With licentiousness they mix tippling, with tippling gambling, with gambling the fragments of business hours, and with it all, the sweepings of the last gold from their vaults, and the last morality from the heart. From some long debauch they return to find the key turned on themselves and some one else serving the public in the place of business that once was theirs.

It is not until then that a poor member of our mortal race realizes that his sins have dogged him down. He turns from the door of business to sound the public, only to find that they can get along well without him. They ignore his fall and despise his condition. He quits the hollow scenes and sounds of commerce to seek again that place which once was home, but which latterly has been but a prison for his wife and his child and an unavailing restraint to himself. Two suns have set since he entered there, nor has step

or voice been heard within save those of the grieving, starving occupants. His entrance this time is not to condemn, but to confess. The food and paternal succor so long waited for he has not brought. He can only confess to an outraged wife and a neglected child the folly, fraud and failure of his ways. The narration of such scenes is not neglected by the daily press. It may be left to it any day in the year and wherever the sun shines to elaborate the conclusions, whether of perfidious crime irrevocable, or a renewal of embraces and pledges, with tears and new resolves. It is sufficient to say that most men who have no spirit have by their own folly grieved the Spirit away; who have no heart have had their heart bled and hardened by experiences more real than are here described. If man finds himself cast forth from society and deprived of God's favoring face, himself but an heap and his life all in ruins, there is a cause. It may not be far to find. It may not be farther removed than the third or fourth generation, or it most likely craunched within the desolations of his own conduct. Sin in the heart is like a lion at large in the senate of the saints or

the tented resort of summer; it soon tears all to death and leaves the enclosure in ruins. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time." "Be sober; be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." "And I say unto you, my friends, be not afraid of them that kill the body and after that have no more that they can do, but I will forewarn you whom ye shall fear: fear him which, after he hath killed, hath power to cast both soul and body into hell. Yea, I say unto you, fear him."

Man's development is not to be compared with that of other creations. God's conception of a man is an erect biped with functions but a little lower than those of the angels, and with structure of spirit akin to God. His origin is not lowly, nor his original endowments mean. Even in his remote creation he was a companion of God, entrusted with the paradise of earth. Male and female created He them, mutually dependent, but highly favored, and both innocence and sublimity plumed their crowns. If they walked in paradise they were veiled in light and all their paths were peace.

If man finds himself depraved, it is owing to racial and personal indulgence in by and forbidden ways. It is because he has sought the dark depths with absence from God. It is because he preferred to wallow in mire rather than to bathe in light. The erosion of sin on the members of man is something appalling, though real. It has gullied his breast and carried away his flesh; it has washed his muscles and rotted his bones; it has shattered his teeth and gaunted his jaws; it has washed away his eyes and left them deep-sunken and small in their sockets; it has racked his frame, wrinkled his skin, borne down his soul and his appearance; it has distorted his hair and flooded his beard with debris, and most of all it has borne far away the crown of his original manhood. If he is not left at last in a dilapidated and lifeless heap, it is only because of the merciful ministrations from above. For it is God's chief care to nurse man back to life, and the mission of His Son was to seek and to save that which was lost.

Man's coöperation must be had in his own redemption, or else, by force, the unclean thing must be carried into the king-

dom of Heaven. Unless man will arise from his far-off ruin and come back to his God when God's Spirit moves and helps him, he but intensifies his own sufferings and draws out his own woe. He evades the supreme business of life, that of re-establishment in God. He suffers the ruins of his premises to pile up higher. He sleeps under the sun and sins under the stars. He corrects nothing but his family, his neighbors, the state and the universe outside himself. All semblance of comfort about him has given place to dilapidated hovels with cast down and overgrown fences, empty larders with most aggravated resources. Hunger and cold grin through the unchinked walls and filth has come up against him to cover all that he has. He suffers their pangs, but the wails and entreaties of his children have long been lost on his ear. If his wife sighs for bread or death, her only comfort is that Heaven weeps with her.

Nature is applied to the man. He suffers, he groans, he cries out for the hills to fall upon him, or for hell to open and receive him out of sight. Yet he rebels against God and will not rise. If all is taken from

him he suffers it; if all comes against him he suffers that. God entreats him to repent and be forgiven; to arise and be a worker for righteousness in the world. His persistent refusal amounts to simply this: that for himself he will take everlasting misery and destruction for his portion; that his family may go as vagabonds in this world and fare as they can in the next; that his neighbors are no concern to him, though they may be sucked down with him into the vortex of unconditional ruin; that the parents who gave him birth, baptism and a beginning in the world may go down to their graves grieved and dishonored at his folly, and that the affairs and interests of the state may suffer overthrow by arms, fire or flood, or may grade themselves whether they will. He resents the overtures of Heaven in his behalf and says that rather than be progressive he will hold back if it costs him his all.

Now, it has in all ages been as plain to be seen on earth as in Heaven that a life of resistance, rebellion and refusal to act entails only remorse and misery forever. Whereas joy and gladness spring from activity, obedience and a life that projects becoming

plans in the interests of Heaven and humanity. Such a life will meet with great labor, to be sure, but just in proportion as its great labors are discharged aright will that soul grow thereby, and the consequences of this course are only blessings perpetual. Moreover, should the labors of a righteous life prove apparently insurmountable, there is One whose touch melts the winters, cuts open the seas and overturns the mountains. His coöperation may be secured in any righteous undertaking. In fact, the work, if it be great, is most likely first to begin with Him, if not, it might better have done so; and in that case man's work is also His work. Man finds himself in coöperation with the Almighty, the King and Creator of the universe who knows no impossibilities, and in keeping with whose consummate plans all things meet success.

V

WORKING TO NO EFFECT

In the human composition there is not an organ nor a member, not a part nor an appointment, but is made under the most exact care of the Almighty. The inwalled organs of the interior, the outposted organs of sense, the systems for circulation and sensation, the osseous frame that gives all else position, the system of muscles that secures symmetry and aids action, all have their functions as originally handed down. What is superfluous is not apparent to man, nor is it any part of his physical constitution. Is man a machine? If we so regard him, we certainly find him set forth in great perfection.

Man is not only elaborated with great economy, he is in all his parts given amazing endurance. The feet, his physical support, would carry him many times around and all over the globe. His two hands would, in a life time, if advantageously ap-

plied, reduce forests to ashes and mountains to ruined heaps. With one pair of eyes man can read the books of many libraries, the current events of his own age, view a large part of this world and the fiery appearance of a thousand worlds besides. If man is himself fully aroused, devoted to the business of life and inspired of God to know his ability and his responsibility, he moves with power and he moves to conquer. Oh, that men might know the power at their command! But they seldom know either the power with which they are created, or the power offered from above. Wisdom cries without and would enter as air a vacuum. Spirit divine is promised, but man admits it not. God would hand over power with the liberality with which He has created continents and seas, but men neither ask it nor prove themselves worthy of its possession. The result too often is that mortal man goes to life's work empty handed and alone.

A condition of this kind, a man in the midst of life without his God, is like a bird without wings or a man without his angel. Rivers may be bridged or crossed dry shod; deserts may be traversed, and the forests

primeval penetrated, if only man has leadership. Between man and his own future there is an incalculable wall, invisible, but real. It has no solidity, yet it cannot be penetrated. It has no height, yet it never has been scaled. Beyond that wall no one sees, no one knows. There, just beyond today, may yawn the abyss, called death; there may tower the condition called fortune; there may await each mundane traveler life's path, obscured and tortuous, under clouds and through blood, no eye of flesh has seen, no human being knows. There is but one eye that sees the vast outlying future. It looks down, not from the summit of the wall, but from the apex of creation. There is but one Being who knows man's future. He not only knows it, He controls it. At His command it rises or falls, has existence, or on His breath is blown away like the mist of the morning. Yet men undertake their own future single-handed and alone. That they have done so in the past is evidenced by the wrecks along the path of time. Only those failures that are most conspicuous are recorded by history, yet of these the records are ever full—kings in office and in calam-

ity, clothed with power, but unworthy of it, exalted by pedigree, but cast down by conduct. With social elevation a man can see no farther than from mediocrity. God, who is no respecter of persons, suffers to decline the great or the small if they hazard life alone. That He would be their security is already promised. The failures of men are accounted for by their self-made choices and their self-determined courses.

In His infinite goodness God regards us as His children and over all He has a paternal care. He has not only placed us in a world of possibilities, but He designs for each of us a nobility and God-likeness worthy of the members of His household. To so much as presume that we can choose for ourselves avenues more delectable and results more transcendent than God has made choice of for us, is the uttermost folly. If we would only believe it, He not only makes us princes and conquerors and members of the universal nobility, with the gentleness and demeanor of angels, but He comes to our succor to maintain us as we expatiate upon that highway to which He has elevated us.

More than anything else it would indi-

cate a lack of faith when we see officers of the law, teachers and even ministers of the Gospel and public reformers, trusting not to God, but to ways of their own choosing. They have chosen a good work, but if they go forth in their own strength, following self-chosen ways, they too, will be found among the wreckage along the way. He ever pities their case, but cannot improve it, as it has never been committed to the care of the King. History has her own story, simply revealing the Almighty's verdict on those who have in the past acted upon the stage of life. Since man has been here he has been in action. Strife and contention have ever kept the world bleeding and her smoke rising. The fury of the contest augments and diminishes, but never subsides. No race or class of men has been exempt from the struggle. By choice or necessity, all have been plunged into the fight. The profane record reveals only high-handed confusion, but History has a philosophy. Through its seething toils may be seen some cause and effect, life's disaster and victory, and the reason for both.

There is a sense in which God is the

Father of us all, while in another sense, He owns only those who own Him. Reading history without knowing its philosophy, the student sees war, indiscriminate and almost continuous. A nation has no sooner cut all others down and obtained unobstructed supremacy than a thousand foes within and without thrust forth their masked heads and the world conqueror is herself cut down. The next power to rise spreads another layer of carnage over the earth, then falls and expires among the bones of the nations gone before. No nation has enjoyed uninterrupted glory; not one has made her history and closed up her annals, but her successes and her rebuffs have alternated like the forth-flowing and receding of the tide. The novice has wondered at this bloody repetition and has called upon history to utter her teachings.

A few observations should here be made on the past before we contemplate the condition of our own success or failure on the stage of time.

The true and only Master of the universe has been on neither side in most of the wars of the world. The parties to the contest

have not invoked God's presence, nor have they had any consistent knowledge of God, His motive or His plans. At most times and in most wars the selfish and personal ambitions of kings and crowned heads have marshalled the affairs of the world. God looked on, pitied their ignorance, and regretted their willfulness, but there was no approach to the situation. No one was right, or deserving of God's coöperation. No one was equipped with a knowledge of God's purposes, or knew of His plans. God could there do no mighty work, because no one believed or understood Him. To rule one side down and the other into ascendency was no gain to Heaven or earth, to God or to man. Mere suffering will sometimes open man's understanding and let God in. Through man's failures and pain God has often been able to introduce knowledge. Little else was gained.

In such history making there is almost no progress. God is not conspicuously present and nothing is gained to the world. But when God is admittedly present on one side or both, there is neither confusion nor doubt. Every stroke means progress and has its

lesson. The lesson is for all; the progress is for the people of God. For more than four thousand years God has had a chosen, or an adopted people, on the earth. The stream sprang with Abraham and has almost world wide expansion to-day in the body (the acknowledged people of God) known as the Christian community. To His troth with that people God has been exactly faithful. When they have sinned He has never failed to correct; when they have obeyed and progressed He has always led them to victory; when right they have always conquered and conquer still. To them God has given the victory, whether in the fiery furnace or on the bosom of the sea; individually or collectively. The faithful He has never failed, and His promise is that such He will never fail to lead.

To examine more minutely and to search more modern times, we see a single man of God, opposed by all his kin and countrymen, going forth into an hostile continent and conquering India for his God. With the smallest beginnings he projected in that most unlikely place a cause that has never fallen to the ground. We see Livingston

studying at the loom, crossing the sea for the darkest of continents, flying the banner of Heaven, planting that standard in the heart of Africa, and finally dying on his knees at the foot of the cross. But the standard there planted stands to-day; and the continent by him uncovered is no longer Africa, but the frontier of Europe. We see a group of American school boys bringing down Heaven by their prayers and sending forth Heaven's messengers and kingdom into the four quarters of all the earth. In consequence the islands of the seas clap their hands and the gratified people of two worlds call them blessed. Not that these men bore arms, or fame, or wealth, but the cross of Christ and the cause that was close to God's heart. Though it arose from humble beginnings, it was built on eternal foundations, under the approval of Heaven and will forever stand.

History might be called upon to account for America and her stupendous civilization here standing after less than three centuries of growth. America was born of Providence and prayer; and has so far been nourished and maintained by the same angelic

guardians. History may be called upon to account for the rejuvenation of the whole earth—the earth that two thousand years ago was dying in every branch and in every root. It too came of prayer and of Providence. The life that was then introduced by the coöperation of God with our mortal race, though once cradled by a single hand, has sprung up and gone forth into all quarters of the globe. No such life has been known in the being of man save such as we find coursing in the veins of God's people ever since and even before this time. The people of God make a history that no other people make. What they do God never overthrows. He has no need to overthrow their work; it was done in coöperation with Him; it meets His approval and stands while the world does, if not forever.

That other people obtain no such results; that their work no sooner rises than it falls to the ground, is seen by every page of history. This world has been, by the records of man, some six thousand years in building and it is more filled with ashes of empires forever gone than with empires born to live. While on all sides people have built

up their empires and have seen them fall, God and His people have built up but one Kingdom. From its early origin it has ever augmented and is alive to-day. Its end is not yet, nor ever shall be. It will prove to be eternal; and every labor of man which merges into this Kingdom and its interests will prove to be eternal. A cup of cold water given to a wayfarer, if given in God's behalf, will be forever remembered and its beneficent results will forever stand. Men who work against God, or work without God, work ultimately to no effect.

This, also, being referred to History and Revelation, reasons why, without God, man's work has so little permanence, should be most earnestly considered. Every youth that contemplates a future, every man who is building a life, every statesman who is building personal or public interests, every person on this great but unavoidable platform of life should deeply, and once for all consider these manifest reasons. They are three, and are both universal and eternal. Without their observance man will accomplish very little, or what he does perform will have to be taken down and rebuilt. In

either case he will be working to no effect, which is wrong.

I. The first one is that without God man is naturally full of fear, whereas, with God's love in the heart, all fear is cast out. "Perfect love casteth out fear." The young lady, timid, modest, and ineffective without God becomes the young lady modest, courageous and astonishingly effective with Him. The man who can not without God utter one unbroken sentence before the public, can, when filled with the Holy Ghost, hold thousands spellbound for hours. With God, people are not afraid to go far from home, to invest large amounts of money, to risk their lives, to encounter opposition, or, if need be, to die.

Of course, there are, back of this fearlessness, reasons, well founded and abundant. There is nothing to fear in death since to die is gain. They need not fear to make conquest for "He it is that goeth before them." They need have no fear of temporal loss, for the God that gives can take away and give again at His own good pleasure, and what they have need of He will always provide. They have nothing to fear if they

have God favoring them, for richer than mints of pure gold are His promises to the effect that if they abide in Him and His words abide in them they may ask what they will and it shall be done unto them. For four thousand years the most courageous and successful of men have relied upon God's assurances and never yet have they found them unreliable or untrue.

This is the most marvelous fact known to man that between his God and himself there is exchange of thought, sympathy and love; that there is coöperation of plan and action. Man has not the station of a servant, but that of a friend, a brother, a child. He is not working for God, he is working with God. He is planning with God. He often proposes and God disposes. It is a marvelous coöperative relationship that clothes man with power, and qualifies him for success. And the climax of this glorious plan is in the fact that it works. In its application there is no hazard. God is unfailing and forever true.

II. Man's operations are full of confusion. When men construct their plans, they frame them in the interest of God and hu-

manity, or else, with characteristic alacrity, they turn all things to a personal account. If the former, their plans may be sustained, and, blessed of God, their earthly efforts will terminate in a high order of success; but when mere personal desire or selfish ambition prompts the operations of man it is that times are altered, circumstances change, desires are thwarted, disaster threatens all and, filled with confusion, and bereft of a leader, man turns back or sinks down under the pressure of his own creations. One cannot always struggle against odds unless he struggles for, and is sustained by, his God. The history of war reveals man in confusion or in flight unless he has God with him; the history of business exposes man's weakness when left alone; and the history of Christianity shows no progress, but only backsliding, confusion, defeat, and degradation, except when God is exalted in the church and crowned King in the hearts of her constituents.

To look in review over the history of the race we see little else than confusion and fruitless struggle except where the current of God's Kingdom flows. The rising and

falling of empires is almost as unceasing and unprogressive as the rising and falling of the ocean waves. History has a sound of war but not of progress; a commotion of events, but little progression until the searching eye rests where the uplifted torch of the Heavensent Captain rises above the storm. There the foot of man finds a rock at rest; there chaos comes to order; there progress begins and certainty obtains; then and there and thenceforward the blood that has been shed, if shed in His name, has baptized the world and marked the current of human progress.

The main lesson of history, this deep imprint of the past, should aid man to seize the advantage of his own time. Such philosophy, so wrought out, holds true to-day. It is servant and would be lord of all men. By its teachings we are warned to profit, but uniformity of action has not obtained. Men, with two stars, Sacred History and Divine Law, to lead the way and light the night, lose sight of both. Like wanderers in a forest, they find only confusion; or, like tossed mariners at sea, they strike only rocks.

III. Again, men are weak and fail without God because they have God to oppose them. God never opposes His own people when they are right. "Whom He loves, He chastens," or corrects, but after they are corrected they are stronger than before. Men who are going against God like plants that are going away from the light, do not prosper. They receive reverse after reverse, nor do they recover from one until another is upon them. That men opposed to God for a time accumulate earthly possession and men of God appear to accumulate nothing can be no criterion whatever. Houses and lands with a clear title do not always represent value. If rightly procured and rightly held, they are no detriment, but they are not so held except by the man in partnership with God. Owned and held in any way by any man, they are transient, soon to pass to someone else and are subject to transmittal at any moment. The man that sleeps tonight on mountainous down in a palace, may tomorrow night be glad of a retreat in a coal shed. However, letting it stand as it does in appearance that a man with no God has houses and acres, the man of God has

mansions and worlds. While the Godless man is threshing out an earthly fortune, the other man has been adopted as a child of the King of the universe. The former has an accumulation of chaff which must be tried by fire; the possessions of the latter are more precious and abiding than a pyramid of pure gold filling the earth and piercing the stars. It is, perhaps, not profitable to call into comparison the possessions of men, but if such a thing should chance to be done, it should be done when the vision is good and the gates of eternity are open.

We do not often see God coming forth and taking immediate part in the affairs of earth, personal or political. Unless conditions are bad, and the innocent are exposed to extreme loss, God refrains from laying His hand upon man and ordains that wheat and tares be left to grow together. But the long annals of history once open, we see kings hurled from their thrones, navies driven deep into the sea, armies cast down to death and individuals called to immediate account,—all because God confronted them in their wrong doing. What a man is and has is known only after he has recorded

his final will and has rendered his accounts to the Judge of the universe. When that is done we find the Godless man without a cent, without a future, without a hope, or a tolerable home.

For conspicuous evidence that God's enemies go down in final defeat it is necessary to look no further than the crowned heads of Europe, both before and after Napoleon. That by human genius and persistence they struggled to supremacy can not be denied; but that their overthrow followed as night the day is also evident. Not one of those whose mission was self-appointed, and whose means of success were in his own hands but fell in dishonor covered by the ruins of his own creation. The fall of rulers is more frequent than the fall of empires, but the record of historic man is one of violence, defiance and downfall,—crown after crown, throne after throne, dynasty after dynasty, empire after empire until the earth is heaped full of the debris of dead empires and the bones of their rulers.

Of all those empires whose ruins now encumber the earth not one was founded on the principles of righteousness or had its

commission from God. Nor was its chief end to inaugurate, maintain or perpetuate the divine principles. They were conceived in fear, born on a field of blood, succored by selfishness, perpetuated for self interests, proved to be world plunderers and died under the direct thrust of God, or when they met in mortal combat some other blood lover who had greater might and more implements of war. It is owing to their rapacity that human gore has drenched the earth, and every land and every sea is a grave for the militant dead.

Preeminently to the contrary has come forth the Kingdom of God. Its founder formulated his councils within the walls of Heaven, under the very throne of God. It was founded for a pronounced reason. The grounds for its existence are found in the needs of humanity. It was projected from the very bosom of compassion. On its throne was brought man's Savior and in itself it is man's everlasting security. Its King came not to be ministered unto, but to minister; not to subjugate the world, but to transform it; not to enslave man, but to save him. He laid hands of violence on no

man nor suffered war in His own behalf. Never resorting to the force of the sword, or the power of the pen, or the persuasiveness of His own oratory, He relied with reason upon the power of His own inoffensive Spirit. His is the Kingdom that never fell and never suffered at the hands of an enemy. While other kingdoms fell, His survived, and brings joy wherever the sun shines in the world to-day. His labors were abundant and they have never come short of productivity.

Nor will the labors of others fail, when thus begun and thus carried forward. There remains no experiment to be made. During nearly two thousand years, occasional men have acted upon the divine injunctions that "without Me ye can do nothing", and that "if ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you". They have reared their lives with the principles of the Bible; they have received plans inspired of God and they have carried them forward, not in their own interests, nor by their own strength, but in the name of the Most High and in the interest of God and humanity. The

labors of such men never die. The men themselves are the immortals of earth. They have enriched the world that knows them and to-day they sit down with distinction in Heaven.

Not all men learn their opportunity, but all men are held responsible. When God stands ready to help a man, and when the world entreating help lies before him, a man is held responsible if he does not act and act wisely. We are told how to work, how to lay hold upon God for help; and how all our labors will come to naught if we do neither. Yet the prodigality of self used power is great beyond calculation. Men with millions are working to no effect because out of harmony with God. They display great activity but they reduce God's world to ruins. When they devastate the world, God and His people must again restore and improve it. These misguided, or self guided people, prolong the agony of the earth and almost seem to defeat the determinations of God. But their power is never greater than their responsibility, nor is their punishment less. For all their defiance they are brought to account, and, when God's

wishes are thwarted, man's sins are punished.

God's work in the world is of supreme importance. With it no other work or interests can bear comparison. As the starry heavens are higher and greater than the earth, so are His thoughts, His plans and His works higher than those of men. The castles and catacombs of the ants which are trodden under the foot of man, are to man's creations as man's interests are to God's. Created of the dust ourselves, to which we are destined to return, man's pretensions are at best but for a moment. A hundred generations perish from the earth with all their works and wishes, yet God's plans ride on unchanged and unabated. Only those plans which are God's or are clustered about God and secure His succor, are entitled to permanence or receive the Almighty consideration. All else is dissipated by the progress of divine events as the hoar frost by the onrush of the majestic engine.

Personally, unless you can plainly say that with all your might and mind your desires and plans are to labor together with God for the betterment of humanity and the

highest interest of the universe, you will do wisely to alter your plans and make more permanent your works. For unless your labors are with God, they are against Him, and with their defender, they will meet ultimate defeat. In all capacities, men attain greatness in coöperation with God, but without Him men can achieve nothing; their most consummate plans and herculean efforts go down in a final collapse involving the fatality of families and sometimes of nations.

In consideration of the fact that in this chapter we are considering the case of the man who works but secures little or no results, let us briefly examine whether or not any Christians be found in this way. Of course, there are certain primary acts of any one who is a Christian that secure their own consequences, which are desirable beyond comprehension. Such are the request for and the gift of salvation in this world and security in the next. But two may be children and servants of God and one be profitable in the extreme and the other be exceptionally fruitless. One will carry through great and superhuman undertakings while

the other, always uncertain and vacillating, is not dependable for results of any kind, though dissatisfied with himself and pitied of God. Believing that most people who love God would love to be highly useful in His work, let the reasons be developed, why so many Christians spend their lives with so little results for the eternal welfare of man and the eternal glory of God.

First I would suggest that it is because even the believer does not believe. To him God is distant, unreal and abstract. He reads what God did in the time of Christ and in the time of Moses, but he sees or hears nothing of God's activity in the universe to-day. He reads a great many passages in the Bible where God promises most solemnly to man, but the fulfillment of these promises is never called for and never seen. Because God is in no case apparent to him personally, he loses more and more ground, and regards God daily at a greater distance. So that neither God, nor His work, nor His Son, nor His Spirit are manifest or near the poor disbelieving believer; and, like a sprout of vegetation growing in the dark, he secures neither health nor fruition. The remedy

for the man whose Bible and whose God are unreal and different than they were in Bible times is to believe the Bible. *Believe!* Become a simple, obedient, trustful, very young, child of God.

The next step toward greatness and a fruitful life in God and His world is to propose a plan for your future activity. This plan should, if possible, or as much as possible, come from God, who has use for you, knows what you can do and what the difficulties are that you will encounter ahead. Get your plan from Him. It is not in the least degree safe to get it in any other way. You can get it by the aid of the Bible and the ministrations of the blessed Holy Spirit. Be moved by the Spirit and be governed by the Bible. At first it may be extremely hard to comply with the demands of God. You will want to, or think you want to do so, but when you come to know what those demands are you will find it hard to comply. But do not refuse and turn away sorrowing as did the rich young man, who, when he asked a plan of conduct, was told to sell all he had and give to the poor. When God says to set your affections on the things

of a higher world, not of this one, comply by all means. When He says give, or go, or serve, comply, if it is like cutting off the right arm or casting away the organ of sight.

Be very careful to obey the suggestions of the Holy Spirit; and if you are not capable of perceiving the suggestions of that gracious Spirit, do not be discouraged, but begin at once to seek to know Him. I remember once going on the bosom of the blue waters with an expert fisherman, to observe and to catch the happy creatures of the lake. The expert charged himself with the management of the boat and of five lines; while I, a novice, undertook the management of a single line. I soon was convinced that although fish abounded in schools, exulting on the surface and in the cool depths of the water, and that although my associate was drawing them forth constantly, I was not so much as able to detect the nibbling of the fish at the distant hook. My associate, perceiving my dullness, suggested that I allow the line to pass over the end of the index finger, the most sensitive part to the evasive touch. Resorting to this, the

bite was perceptible, and by believing the faintest twitch to be a bite and acting on that little belief, I soon felt stronger twiches; and as the foiled but deceptive captive was brought nearer the boat, he not only pulled back with all his might but my faith was rewarded by occasionally seeing him, and at last all was realized when the fish was lifted into the boat. It was not until then that I was sure that any one could catch fish.

This for simplicity, but it is ever so with the gracious Spirit of God. His presence is at first not strongly felt and His will is but dimly understood. But let me say it solemnly and to the praise of God that His impressions are always consistent and they grow stronger; so much so that I have felt Him take my hand in both of His, and, in a most kindly and solicitous manner, lead me by the place where it was not wise to enter. He leads, He warns, He forbids, He encourages, He helps man on. In fact He is not only our comforter, He is our controlling spirit and guiding angel. Let it be repeated then, at all costs arrive at your plan in obedience to and dependence upon the

Bible and the Holy Spirit; otherwise, you will be weak, vacillating, faithless and incompetent in the hour of impending trial.

The next thing essential to your welfare and success is to carry forward your plan in faith. Only be strong and of good courage and God will bring it to pass. Do not allow yourself to be told that God's work in the world is all done, or that some one unlike yourself is to do it, but believe God and listen to no other counsel. Do not allow one word or one jot of His counsel to escape you, but give all advice to the contrary a decided subordination. The fact remains true to the present age that God will honor those who honor Him, and those who despise His counsel will be lightly esteemed.

Especially should one be careful not to prosecute the plans of life in his own strength. Those who do so, resort to human resources which most effectively shut God out of the circumstance. They employ force, the power of the press, the influence of eloquence, persuasive arguments and combinations of numbers and money, all of which make it impossible for God to take part. This, of course, means disaster; for,

in that case, we not only encounter the opposition of men, but the displeasure of God. By all means take on the meekness of Moses, the simplicity of Jesus, and the subordination of His forerunner John that God may fight your battles and be glorified.

To avoid the downfall of our works is not only highly important, but how to do it is perfectly plain. If, without God's sanction, our life work is to fall, it should not be begun without His sanction. His approval is the first thing to be secured by him who would begin a business or formulate a plan. The one sure way to fail is to begin without God; the one certain way to succeed is to begin and continue with Him. To occupy land without a title is not more perilous than to undertake life's work without God. The fear of the Lord is the beginning of wisdom, of education and of business.

PART II

VI

WORKING FOR SELF SUPPORT

To presume that it makes no difference in Heaven how we spend our time upon the earth is preposterous. When the husbandman casts seed into the soil he expects results. When the master of the estate commissions men for their various places of labor, he relies upon those men for the faithful discharge of duty. Children in school or children at home are by nature never suffered to trifle with time or talent or the possibilities of life. So, also, are all people. They are not haltered or led by instinct, nor are they stalled by fate, but they are expected to use the greatness of their liberty and the vastness of their opportunity to the honor of God and the well being of man. To destroy they are not suffered; to neglect they are forbidden, and to render a service good and faithful they are both urged and required.

If God has any intentions at all regard-

ing us, if He expects any thing from us, He expects two things: that we shall do some good and great work in this world and that we shall support ourselves while we are doing it. It is reasonable in the light of Nature or Revelation that so high an order of beings as is ours, is here for something permanent and of consequence; not merely to pass the time, or to act passively, or indifferently. We are forced by Nature and commanded by Inspiration to act on our highest intelligence and with our utmost resources. There is a great variety of operations and there are a great many places in which to live; but wherever we live and whatever we do, we are to act wisely, nobly and for good, and that with all our might.

This primarily is our object in the world. Were we angels we would need no support, and there would be nothing else required of us. But since we are mortal and would perish without support, God surrounds us with plenty and welcomes us to help ourselves. Yes, He commands us to help ourselves, and that we should do so is the first and final edict of Heaven. Not only that; but He is much concerned how we shall do

so. He would have us act in a dignified and thoughtful way; more thoughtful of others than of ourselves. He would not have us seize our food because it is plenty, or appropriate more than we need, but He would have us self-supporting. We must not beg; we must not depend upon others; what things we need to execute our high calling, we must with dignity procure.

When we have looked to angels for our example, and to Revelation for our command, we may look to nature for our illustration. Where on the hill the fragrant orchard lifts its snowy crown, the robin has her solid nest. Five little ones are hers; committed to her care. For them she prepared the nest; for them she warmed the eggs; for them she searches far and near that she may bring home to each hungry mouth another morsel of food. She lives for them. It is the supreme business of her life to nourish them up to maturity and to their mission. Yet she devotes a margin of her time to securing her own support, knowing that unless she does so the sum of her interests will perish.

So man resembles that of which he is a

part. What his mission is we may not here define, but we know it is not primarily to feed himself. He has his work; so do angels have theirs, but it is not for either primarily to secure a living. Man's commission is breathed from on high; it is responded to in the warm heart of every individual man. Pursuant to his calling, man delves in forest or field; he digs in the earth; he traverses the sea; he beautifies the world; he ennobles the race; he glorifies God. Support he must have. God would not see him work without it, nor would his fellow men. The more earnestly a man works, the more effective he is in some high and holy calling; the more he is entitled to support, and the more in haste are both God and men to find him.

There is no suggestion in this that God's ministers abroad, or at home, should refuse a salary or be compelled to maintain themselves and provide for their own. This is the twentieth century of Christendom, and nothing is more common than for ministers regularly qualified and employed to be provided with at least a moderate support,—compensation awaits them in another world.

Almost any day a young person rising up and owning a divine call, and expressing a desire to go to a given field for disinterested operations in behalf of humanity, can find material as well as moral support. Happily most men inspired to do great good are provided at once with means to do it. But in case they are not so supported, the field should not be abandoned, or the work postponed, but invoking Heaven's blessing, and resolving on self-support, let him who is called be obedient to the call. Deplorable indeed must be the sight in Heaven to see God's anointed seeking a paying parish, being swayed by salary, forsaking perishing, unsaved souls for fields of fortune; or quitting their calling altogether. While men permit themselves to be thus swayed by money, they cannot command the respect of Heaven, or of the heathen, or even of themselves. While the world is unsubdued, while the suffering human race lies mainly in heathenism, while God's unheeded commands reach our ears, there is something to do. It is held as deeply disgraceful for a man to allow his fields to grow up to weeds while his children perish for corn; or for

one to idle, unconcerned, hands in pockets, and coat unthrown, while flames consume his city and its people. But men may become passive to all things. Cities may burn; seas overflow; the world go to weeds; the race die unwarned, unfed, unclothed, untaught, while men stand idly by and wish some one would furnish the means that they might go forth to the saving work.

It is not God's original or amended plan that His requirements be carried out in that way. One man is not to be sent by another nor is one man to support another. In the original intent God sends and God supports; He calls, He governs, He feeds, He rewards. It is obvious that no one else can do this nor can any body of men. God by His Spirit led Peter forth from place to place, and verily he was fed. By His Spirit He commissioned Paul, and administered his labors over the civilized world. In all the ages when the Bible grew to its divine greatness, we hear little of human aid, or organization, or of God's servants waiting for human aid; while in those ages lived the most eminent men of the Kingdom, and they wrought for God wherever and when-

ever called. Did they suffer? Yes: But by their experiences God taught the world. The method of it all was that they obeyed God, relying on Him for support.

Should this plan be followed today three gains great beyond description would obtain.

I. Should God be so kind and so gracious as to call man to His work, man would dare to go. We have no record that Moses, or Jonah, or John or Paul were concerned about their support. They may have been surprised that honor so great was conferred as it was; but they knew and believed the source of their support. Were they paupers? Did they beg? Were they dependent upon those to whom they preached? No men have ever been more insistent upon an approved income than have God's various ministers. When called, they arose and went, doubting nothing. They were fed by birds, fed by beasts, fed by meat and drink and bread sent from the open hand of God. They made friends, and from them enjoyed gifts, but never is it evident that these ancient worthies, nourished of God, were in the least detained or diverted by any consideration of support.

II. Should men, who are moved by the Holy Ghost to some good and noble work, dare to go, relying on God and self-support, the worst of the world would soon be reached; nor would it have lain bleeding, dying and untouched until recent ages. Since Christ made all things ready and commanded his followers to go forth into all the world and preach the Gospel to every creature, nineteen golden centuries have passed. Only two of them have been greatly used for the extension of His Kingdom into the world. These two centuries, the first and the last, have been the glory of the church, God's crown of rejoicing. In both, men and woman have gone forth through all the world by thousands, obeying the commands of God, discipling the nations. Continents that were dark and undiscovered were illuminated by the incoming kingdom. Islands that were perishing in ignorance and iniquity were reached and altered throughout. The work cherished by the Holy Ghost for ages was wrought out. Preeminent in this have been the Christians of the first and last centuries. Those of the first century were self-supporting or dependent

upon God direct; those of the last century drew their support from vast organizations of benevolent Christians in those parts of the world already evangelized. Without comment I pass to the next consideration.

III. It is true that in recent times God has called thousands to the work and they have been sent. He also called other thousands who have not been sent, for as yet funds for their support are not forthcoming; and to go, depending on God alone, they are not able, as they have not been taught in that faith. The result is that at the present time an army is in the field, supported at home, and another army has volunteered, but to send them, the funds are not available. The cry goes up almost the world over for funds. Missionary societies are often in distress, and the world still sinks.

I believe, moreover, that if the choice young manhood and womanhood, who feel called of God to a life of greatness in dangerous places, would no longer wait for funds, but go forward trusting God, they would reap for the world and for themselves experiences the worth of which could not be

computed in millions. When Moses restored Israel to her own, he needed power, but not the power of money. When Daniel ruled with such eminence in Babylon, it was made possible, not by the command of money, but by the power of God, secured by prayer. When Elijah overthrew idolatry in Israel, he was living on meat and drink delivered miraculously. The supernatural is largely left out of the life of God's people today because it is crowded out. God's arm is not shortened, nor is His purpose changed, but our youth are reared to depend upon the intellectual, financial and numerical strength of the church. Relying on these, faith is not used, nor is its power available. God can supply all our needs, He can overthrow all opposition and displace every mountain of difficulty; but we seldom see it done in modern times. Therefore, the present generation believes it cannot be done. Both the church and the world admit the lack of power. Some say "There is no God. He does not exist to-day, and it is presumable He never did exist. The ancient stories of His greatness must be false." We are left without faith because

our people do not experience the supernatural daily. It is a calamity that has overtaken us that we are possessed of visible power, and are therefore dispossessed of the supernatural. Cary, Livingston, Patton, Finey, Moody have yielded their testimony. Yet the realities of the days of Peter and Paul should be more widely felt, that the world may be convinced. No one thing that I can think of would enrich the world so much as for those young Christians who are truly called of God to go forward to their work relying upon God and self for support. Missionary societies should not be ignored, for their wisdom cannot be dispensed with. Go under the blessing of the Church for it is God's body upon the earth. But if you would redeem man, enrich the world, glorify God, and enroll your name with the most eminent ministers of all time; go soon, relying on God and your own natural resources.

Such advice should not be given to God's ministers only; it is a doctrine that concerns the world. Men in all the walks of life need the presence and power of God. We are reared to trust in riches; to rely on

learning; to have hope in natural and material resources; but these have wrought the ruin of thousands. Those of the human family who have accomplished great things for God and humanity, and have given themselves an imperishable name, have drawn their power from a higher source. Seldom have wealth and greatness crowned the same brow. Wealth cannot prevent greatness by its presence or by its absence, if a soul so resolves, but it is a controlling force which too often intimidates, restrains, absorbs or dissipates. Wealth proves fatal most often where people depend upon it rather than upon God and their natural resources.

Should we revert to history and summon her testimony concerning the power that really qualifies men for greatness, we find Cary, poor, despising money, reluctant to comply with the advice of friends, unable to hear any command but that of his God and daring to trust His leadership, going forth to that which was savage and heathen, and establishing the beginnings of the true and eternal Kingdom of God. We are addressed by the eloquent life of Livingston,

determined on an education, resolved on the enlightenment of the world's blackest continent, braving the seas, the coasts, the interior, savages, beasts, disease; not dreading his field or doubting his resources. We are compelled to acknowledge that our Grants and our Lincolns were not made by money; nor has money or learning or original popularity given elevation to any of those whom the world calls great. Always have they been self reliant men, and usually have they derived their chief succor from the God whose cause they served.

Money passes away; knowledge passes away, but the advances gained by the sons of God, and the selfreliant are never lost. Paul dared to go unpaid to preach the Gospel in Europe. Europe was Christianized and has ever since been the home and stronghold of Christianity. Columbus dared to navigate the seas unknown, and to him was discovered the New World. America will not need to be discovered again. Livingston and his associates tore the black veil from Africa; light has flooded the continent and soon it will be forever free. The world is not wrong in crowning those as greatest

who bring to pass the greatest things. The world blesses those who most bless it. Herein is one reason Jesus the Christ is ranked as the greatest character of History. These men might have chosen the way of the least resistance, the broad way, the easy way, the way that fills destruction with destruction, but, supporting themselves, they chose rather the service of God and the good of the world.

It is in the appropriate recognition of history that we glean our lessons for the present. The panorama of the past brings to prominence three facts—facts that should be set as guiding lights to the youth of every age.

I. The greatest and most useful men of all time have had to contend with stern realities. Take down the records, sacred or profane; unfold their living pages to the names of renown; discover the heroes who have brought things to pass; see who have been chosen of God and men to places of responsibility, honor and influence; observe who have been most effective, who have stood best the storms of their times, and who are the victors in the battle of life. It

will in most cases be revealed that they are not those born rich, or lucky or in the lap of opulence. They are men and women who are inured by hardships and often by poverty; who have fought because they had to fight and who have conquered in the final and consummate battle of life because they were victors in the preceding engagements.

As a single and faithful illustration: David, the youthful stripling of Judea, became the most powerful and renowned king of the Jews. He reigned with more favor and more success in war and in peace than any who ever came before or after. He ushered in the golden age of Israel and reared the son who saw its decline. He arrived at this greatness because he was prepared through the circumstances of his youth. As a shepherd lad in the fields at Bethlehem, he led and protected his father's flocks. Night and day he drank in visions of God from above. He was pressed to the encounter with the bear and with the lion in which he achieved his initial successes. In consequence his faith waxed strong and was sufficient in the day of fate to make him superior to his older brothers,

his king and the entire army of the land. Under ridicule and regal caution he advanced alone, armed with a slender staff and a shepherd's sling, confident in Jehovah who controls the fortunes of war, and of peace. The defiant giant, with one blow was stricken down, his monstrous members quivering on the plain. The man preferred of God ran forward, stood upon the bulky shoulders of his victim and with one stroke of the captured sword, struck off his head and was king in the hearts of the people. Thus God extols those who honor Him. Not only was his solitary origin the making of the man, but to a great extent it was the keeping of him, for he remembered who had exalted him and remained faithful.

These teachings will not have their due weight unless still farther illustrated. It was not his training at the Court of Egypt, but his forty years of solitude at Sinai that most qualified Moses for one of the greatest missions with which man was ever charged. In those remote confines, what he already knew was acted upon by the Divine mind. Moses' faith was nourished by circumstances and experiences until it was timely

and appropriate that God should appear in the glory cloud and commit to Moses his life call. Unable to believe and enter at once upon the undertaking impossible, Moses was himself taught to believe a miracle and its author by seeing his rod converted to a serpent and his hand rendered worse than dead with palsy. This practice work was sufficient, for by it Moses was enabled to believe himself in the hands of the Almighty, qualificd and commissioned for his work. This being done, he, being in the possession of the necessary faith, at once proceeded to be the chief instrument in a series of the greatest and most miraculous events that have transpired in the whole earth—a storm of plagues upon rebellious Egypt and a series of successful wars upon the opposing nations that did not end until Moses had been gathered to Heavenly honors and his surviving subjects were established in the coveted land of promise.

The number of eminent men and women who can trace their call and creation back to what might be called humble and adverse circumstances, can never be known. Their names and commanding acts fill the records.

Their heads have borne the honor of all nations and all times. What made them is not always confessed, not always chronicled, but where men have attained greatness, it has usually been under the eye of God and unavoidable circumstances,—the labors of the day, the visions of the night, the prayers of parents and the necessity of real contact with the world as they have found it. Labor has her reward, solitude her inspiration, and prayer begets wings.

II. Working for self-support is not to be despised. If we have something to live for, if we are devoting all our power to some work that honors the workman and benefits humanity, then God is glorified, and man may well labor with his hands as a means of self-support. The same work, if it were pursued as an end and for the purpose of securing a living only, would be utterly unworthy of the attention of the same men.

Among Gospel preachers, there are none who preached with more pronounced honor or more conspicuous success than did the apostle Paul. Master of a trade, he took his humble trade with him, not to make

money, but that he might be a living preacher of Christ, independent of the Pagan World. He was called to be an apostle to the Gentiles. He must travel among strangers, foreigners, enemies; he must go among all the countries bounding two sides of the great sea; he must proclaim a message of love and condemnation to peasant and potentate; he must visit city and country, palace and hut; he must represent the supreme throne of the universe, and do so with honor; he must not be a beggar, a dependent, or a parasite; he must be subordinate only to God, his master, and a debtor to no man.

To go with wealth he was not able, nor would it have been becoming. No ambassador of God or true friend of man travels in state on a mission to this poor world. Their riches, though not denied, are laid up in Heaven. They who are sent of God are clothed with authority but not with flowing robes. That they may sit at meat with the poor and uplift the fallen of all ranks, it is necessary that they come as Jesus did, and as He sent His apostles, without purse or provision, but prepared for independence,

and clothed with authority. God's ambassadors are never to be seen begging bread or burdened with many loaves.

With the Gentile World as his field, Paul must refuse his commission or undertake it as he did, prepared to labor secondarily for self support. Not more thus than others, perhaps, for to this day the case holds true that God's representatives must not be dependent unless it is upon co-workers and allies in the work. The missions that penetrate the darkest lands, or besiege the highest courts must alike be self-supporting; that is, dependent on self, or on allies at the base of operation, and not upon those disinterested, or hostile, or to whom the mission is sent.

The actual history of the benefactors of the world is that in all times and places, and in all undertakings, they labored from a motive not pecuniary, but benevolent. They must press their good work forward to completion, often supporting themselves and defraying all expenses of their enterprise. To souls willing to do this, we owe not only the kingdom of righteousness and love, but the world of letters, art, and science. Such

men have wrought out what the world has of good today. Some of them have died without reward; some of them without recognition; but they dared to fill their places at their own expense, the reward not considered. Not so much can be said of those who would do anything or go anywhere if only it paid. Their description occurs in another chapter, and their condemnation is administered by the world's most righteous Judge.

III. Because one is poor is not the slightest reason for declining a call to greatness. In reality wealth is but a small aid in the matters that are recognized as great; more often it is a detriment. It weighs down the soul in this world. It gives man self-reliance or rather reliance upon resources on the earth. While it does not remove necessity, men commonly think it does, and, because of it, men fail to make that all essential alliance with God so necessary to real and permanent success. It gives men facilities for doing good, but it involves them with the world, and life becomes a confusion of purposes, often ending in devotion to pleasure. Rather than being an aid to

greatness, wealth more often becomes a barrier. The resources that one must rely upon to become great, good and useful, are those within the reach of every average youth. They are summed up in this,—LOYALTY TO GOD.

In the first place who is it that calls you to greatness? Is it not God? If so, He has ample means for guiding you. The silver and the gold are His; He can positively command them at His will. Wherever He sees fit to turn their tide He can do so. If He needs them in your behalf, if their possession by you is essential to your success, He can so direct the currents of wealth that you will abound in resources of that kind. But in most cases the money you need is little. What you do need is the spirit to rely upon God and achieve with money or without it.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

"This book of the law shall not depart

out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:7-8.

This positive assurance comes from God, and is binding, if the undertaking is for God and bears His approval. If the undertaking is not of God, it had better be abandoned at once for it will prove a most expensive measure. In this may God help us all.

If this doctrine had evidence only in the Scriptures, some might imagine they have room for disbelief, but history at every point confirms the theory that men who are self-sufficient and decline to rely upon God are unsettled and overturned at every stage of procedure. Others, though poor, undertaking the God given mission, and carrying it forward to a consummation of honor, relying upon self for support, and upon God for inspiration and help, are prospered and cheered on over every obstacle to the glory sought end. Those who win are those who begin and carry forward their cause in the fear of God.

This should be easy to believe, because God in ancient times raised Moses, the white slave, and in modern times Frederick Douglass, the black slave, to great and commanding usefulness. It is evident because Lincoln, always self-supporting, yet always dependent upon God, rose from actual poverty to be his country's defender and savior. It is true of Livingston who, called and claimed of God, proceeded without funds to discover to the Christian World, the bestial savagery of Africa. It is true of most ministers who have gone forth with weeping, sowing precious seed; who have borne the battle for God and humanity in the heat of the day; who, being in the midst of wolves, have been as harmless as doves and as gentle as lambs. They have trusted in God, secured their own living if it was necessary, and traversed the world for Christ.

By the absence of wealth men should never be daunted. If wealth were yours, most likely you would fail; without it, it is certain you can succeed. If the question be asked, how this is certain, there can be but one answer: No one but God can guarantee success. If you want to be sure of suc-

cess, abide in Him, and let His Word abide in you. Inventors have succeeded; authors have succeeded; warriors have succeeded, so have statesmen, educators and professional men. In regard to their success, one thing can be said of all. They have been willing to support themselves while bringing forward their great contribution to the world. As to the extent and permanence of their success, we can not know minutely. But this we may know that if we would succeed, there is but one sure procedure.

It can hardly be pleaded that in this age there is no occasion for self-denial, or of pushing forward the good works of the past. America is settled but not saved; Africa is discovered, but not civilized; great Asia is but partly aroused; while Europe, armed on land and sea, still prays more for empire upon earth than she prays for interests in Heaven. The youth of our time are pointed to the solitudes of the mountain or the forests, to the resounding streets of commerce, or to the seats of human government in quest of gain. How seldom does the parent hand down the cross and say to his aspiring offspring: "By this conquer." The work

is before us still as of old. From our ranks God would call forth His self-denying, and if need be, self-supporting servants. As the gong of eternity resounds, may it find us at every hour with our faces toward our duty, our desires akin to God's, and our hands, rewarded from above, filled with the labor of love.

VII

DEVOTION TO FAMILY

The brook that has its crystal origin at the fern-bound foot of the mountain and seeks through storms and alterations her far off expansion into the sea, is not unlike the human family. It arose in purity, bosomed in God and destined for a long career in the earth, but tempests have beset its progress in every generation. Its storm-washed banks have yielded the roil of sin, corruption has filled the once limpid flood, her own sediment has filled her full and the onmoving race spreads itself into branches over the oozing delta of human sin.

In the disaster of the race there is not essential discouragement, for we now live under new light and every father is the founder of a new family. Not free from heredity or proof against environment, his offspring nevertheless comes forth comparatively clean and under a light of grace that primeval ages did not enjoy. Facilities,

such as we have today, for the culture of youth, as well as the agencies for their contamination, were in former generations unknown. And as yet they are not what they will be, for as long as the Lord delays His coming, the forces for good and evil will grow stronger, the lines will be drawn sharper and the contention for the control of the youth will ever be greater between the opposing kingdoms of light and darkness. The family in secluded safety is soon to be a thing of the past, and over every innocent household will be bending in solicitude not only the spirits of Heaven and the spirits of Hell, but their allies upon the earth. The fate of the youth was once to a great measure left to fortune, or to the grace from above as opposed to the arrows from below, but, it can no longer be ignored, the war has been taken up in this world and evil withstands good face to face. Subtility and sin in mingled perfidy dart the head and blow the poison wherever cleanliness and innocence are exposed.

It is the parents' privilege to give birth to these little innocents of earth, to nestle them in their homes, to bestow affection upon

them and withal to devote to them a part of the labor of every day. Not but the task is worthy of angels: it is. And that glory host would ask no earthly honor greater than to have and to nurture such stars of the morning as we call children—to rear them in every sunny valley, on every waving prairie, in the bosom of the continents and within the call of the resounding sea. Even God in spirit partakes of the pleasure, inviting them to His arms, bearing them with security in His bosom, delighting in their innocence and protecting them with His stern command against the wiles and designs of those infernal. Yes, their care and nurture is a privilege which God and angels would not despise, but which is committed to man only.

What we call parental instinct is an animation from within which moves every parent to provide for its own offspring even at the expense of others. It is seen among the eagles that nest and propagate among the clouds; it obtains among the gentle cooing doves of the cot. It is a God-given characteristic of man and has been since children were ushered into light. It attends both the

father and the mother, and unless cast down by unspeakable depravity, it is an essential part of their glory here below. To be sure, it lifts them no higher than the beasts, for they too have implanted within their bestial being an instinct which they have never shaken off, a crown which they have never cast down, and in the jungles of the tropics or the frigid caverns of the poles, they always respond, with such natures as they have, in mortal defence of their God-given young. In this respect man suffers by comparison; for, although created above the beasts and the birds and the myriad hosts of the sea, he, only, has found capacity to fall below his created station, and trample underfoot his original glory. It is within his ability to ignore instinct and the bliss that attends its natural functions—to cast off the children committed to his care, and even to consume their substance and them, with a nature unknown to other creatures.

While admitting man's ability to ignore the needs of his own offspring, it still remains true to fact that as nature goes in all the earth, it is usually man's purpose as well as his privilege to provide for his own,

and in addition, it is in the third place positively commanded him to do so. He that does not provide for his own is reckoned in Heaven, as he is on earth, as being "worse than an infidel". For certainly nothing could blight the blooming prospects of earth faster than for parents to desert their young and leave their dainty beings to wander over the cold earth at the mercy of circumstances, without a home, without clothes or food, without love and without a teacher; chance objects of charity, and protected only by the law of the land.

No person can comprehend what is the value of that God-given institution, the home, until he compares the children who wander the earth without a home, with those who are cherished and nourished and reared up in love within the home. Nor can they know from external appearances alone, for to know, they must be able to feel. The little outcast lies down cold and without a kiss in the forbidding interior of a city coal bin; his brother goes to his blissful rest amid pillows and perfumes, on the warm breast of his mother. The first business of the outcast in the morning, if he lives to see the

rising day, is to conquer forever every recurring memory of home and mother and go forth in defiance of law and decency to seize upon some unwholesome morsel for the sustenance and the prolongation of his miserable little life; while the child of a home comes from his chamber, greeted by smiles and endearing words, to be nourished and blessed at the paternal board. One must defy the world and eke out the weary life of a vagabond: the other has a place and position ready made and waiting for his maturity, when he may succeed his father in position, responsibility and honor. There is however one heart that is no respecter of persons, one hand that is open to all; one bosom to which both are welcome and one eternal home and rest to which both are invited. In the esteem of their Creator both are loved and watched over. In Him both may have temporal success and everlasting bliss. The danger is that while the boy at home may know of this Friend and love, the boy outcast without a teacher may never hear of Him who saves and loves.

The parent that surmounts depravity is first of all a bread-winner. This is in evi-

dence with the brave of the forest as well as with the most methodical civilian. It is his glory as well as his duty, lithe of limb and harnessed for the chase, to pursue to his final stand every beast of the forest; to reduce him to prey and bear him, boasting, back to the fold, as food. His associate in the responsibility, produces a rude, home-wrought, flawing tool with which the victim is soon deprived of its skin, and its members are rendered into cuts appropriate for the fire that is already kindling to a flame. Then, as the flames augment and the quarters are turned while toasting crisp and brown, the beneficiaries range around with sparkling eyes and flowing mouth, recipients in order of what High Heaven decreed for their sustenance with their creation.

The parent is next a home defender. But the arch enemy of the home and its enfolded innocents has not always been properly located. In all man's wanderings upon the earth he has gone around as though he dreaded somebody. Distrustful of his angel guardian, by night he has slept under arms and by day he has been ready to pursue or oppose his foe. The political organ-

izations we call states have sprung into being in all ages, save those primeval and most remote, because they were regarded as a most formidable defense or offense against some real or possible foe. To defend their homes, men have maintained vast armies and floated imposing navies, they have invoked the goddess of war and into her coffers have poured wealth—millions untold. War, the very thing that is most destructive to the home, has been resorted to that the home might be maintained in tact. Thus the history of the human race is a record of bloodshed and war. Rivers of human blood have run down, millions of treasure have been consumed in belligerent flame, and the enemy of the race has not been mortally hit.

More than war, some have dreaded pestilence and famine. Their approaches are more subtle, nor is their advance hindered by walls or solid towers or masked artillery. Military resistance only invites their presence and to resort to blows and blood only fattens the foe and augments its power. The noblemen of science who have sat in judgment over these subjects have rendered an invaluable service to the world in recent

years. They have caused deserts to gush forth crystal floods and bloom with flowers; they have converted forbidding forests into sheltering homes; they have located the dread essence of diseases and thrown over them the pall of death; they have discovered the hound for the germ; they have carried the war into the very lair and breeding place of disease; they have banished famine and clarified pestilence but they have failed fully to locate the arch enemy of the race.

The arch enemy of our race is he who has sown this world with foul ideas. The ideas have fallen by day and night like tares among wheat and have sprung up in all minds like thistles, in all quarters of the earth. The enemy is invisible, though, vigilant and active, and his missiles enter by most unexpected avenues. Obscene pictures, lewd books, vocalized suggestions, enticing libations and mere acts of his agents are some of the means by which he throws his poison. But the forces that tear down innocent youth, robust manhood and angelic womanhood, that enter the sacred and guarded enclosure called home, and devastate its promise and its paradise, and do so

more often than wars, more surely than death, are the insidious ideas cast abroad by this arch enemy of all mankind.

Plague may be quarantined, armed cohorts may be repulsed with the sword, but the evils that most imperil our youth can not be found with search lights, nor routed with all the modern appliances of war. Should they be resisted by all the law and order lovers of the land, they would still be present in society, somewhere, with more certainty than that with which foulness pervades pure air, and, with it, enters the vacuum. On many evils war has been waged, for the preservation of society and the protection of the home, but in most cases the relief was only temporary. And if the struggle, owing to the help and presence of God, was successful for a time, its relaxation was but a signal for the sudden recurrence of the evil.

This state of affairs is due to the important fact that God's rational creatures in this world are not agreed as to what evil is and especially as how to deal with evil when recognized as such. This grave fault obtains because of the fact that men do not

recognize God's Word as authority. God has declared what sin is and what is sin, but his definition, though final and unchangeable, is not universally accepted. On any other definition it is impossible to unite, and there is no shadow of a hope that on this men will ever unite. Should they do so and all persevere to attain this ideal, the fog would rise and the presence of sin would be felt only from within gushing up from the fountain of heredity.

Moreover, those who embrace most heartily God's definition of sin, and take all the measures appropriate for the extermination of evil, can never resort to open or secret war on any but the original agent. Satan himself and all evil as such may be, if by any means possible, antagonized to the final stand, and there, in the last ditch be put to utter extinction. But to lay hands on man, woman or child, though they may be agents in open or secret evil, is not ours to do except in the name of the state. To protect the good and suppress the bad, governments are instituted. For that they are maintained and that is their God-given end. God's servants are to be subjects of and sub-

ordinate to the state, but personally and on their own responsibility to raise a hand against no man. Not but God's authority is supreme; it is; but He has appointed the state to enforce order, and the individual is to let the wheat and the tares grow together until the harvest—the time when God Himself takes matters in hand and calls all men to account. Then justice shall be meted out impartially to all and without respect to persons.

This does not imply inactivity, contentment in misery or submission to sin. On the contrary God's methods, if followed, are most effective in the dispelling of all evil. Every operation against sin is to be begun and carried forward by the help and in the presence of the Holy Spirit of God. First let every parent begin, in his own heart, a relentless war upon all sin. By prayer and study and compliance with God's revealed will drive out every sin and sweep the temple clean for the indwelling of the Holy Spirit. Next by love and gentle vigilance let the home be cleansed of evil and filled with good, every heart filled with God and tuned to his praise. In this, force must not

be used, nor can it in any case be resorted to by man except in his own life. Himself, he should rid of the tyranny of sin if he has to change his business, his place of residence, his relationships and all his prospects and plans of operation. But with others, only example, persuasion and mild rebuke, and they only in love, may be resorted to. In fact the prosecution should in all cases be against the sin, with the utmost compassion and consideration for the sinner.

For safety and security, not only should every evil in every form be expelled from the neighborhood and driven even from the world, but more than human vigilance must be maintained to keep it out of the world. The state, the church and the organization of the home have it for a principal part of their lifework to keep at a distance the evils that menace our youth. All these forces united and combined cannot maintain the purity of society, unassisted from above. Depravity has in all ages been found to be a part of man. There is a fountain of sin within and in somebody's life it will rise up and overflow to the contamination of the

interests of society. The great security against sin from within and from without is the presence and power of the Living Christ. This is often admitted to be true, but until Christ is relied upon daily, as captain of the Lord's hosts, as he was by Joshua and his subordinates in their conquest of Palestine, His dependents will not be conquerors. Should any reader be desperately concerned for the safety of his children and the purity of the home, let him literally give over to Christ every child of his one by one and see them all gathered into His embrace. Do not take them back or call them your own. You have given them to Christ on the condition that He will keep them, care for them, make use of them and never let them fall. They are His, and at His control as much so as the angels of heaven belong to God. You are to assist Him in their care as His, and when He calls them you are to let them go for they are His. This way leads to success, and the guarantee is that it leads to honor, for God will honor those who honor Him. Let your home be a little empire subordinate to Christ enthroned and administering daily from its very center.

The parent is not only the child's provider and angelic defender but he is as well, the child's teacher. The delicate mortal being enters this threshold of life with a vast world and a vaster eternity before it. God expects the parent to meet it then, and taking the little hand to lead it forward and be its teacher in life. All things in heaven and in earth are at the parent's command, and he may lead where he will, but woe unto that parent that does and teaches wrong in the presence of his little ones. For them his aspirations must be great; his motives pure; and, whether the road be thorny or high hedged, he must never be contented, for his ward, with a destination lower than Heaven or a presence other than that of his God.

To this great end the teacher begins with lowly things at close proximity, and no age better than our own has known how to lead a little child forward into the world of nature and of letters. With care and classification the animal kingdom is brought before him,—things that fly, that creep, that roam on fours, that cleave the world wide floods, and, that crown of creation, man

himself,—as they appear to the unaided organ of perception.

Where these animals dwell is of no less interest to the child than what they are like, and to show them is no less the duty and pleasure of the parent. They are found to abound in the impenetrable forest, roaming in terror through its solitudes and caverns; they abound in the air, superior to all below, nesting in the tossing tree and in the summits of the immovable mountains. The wide bosomed sea, smitten with sun and moon alike, is made fairly sick by the moving in its interior of uncounted millions of created things. What animate things are and when and how they live is a study affording student and teacher alike, infinite pleasure; but in it all the study of man is not only the most profound and varied, but by far the most extensive. He has moved and migrated over the earth with more uncertainty than the birds, his presence in any given place has been more felt than that of the most powerful or ferocious beast; there is no land nor sea where he has not lived, nor is it yet fully known what he has or has not undertaken to do. Types and tendencies

diversify him; he has a history, a mind superior, a conscience and an eternity of existence. Man far surpasses all other animate creations of the world. What he has done constitutes History, as well as where and how he lives constitutes Political Geography and Sociology. The child that follows with interest the study of man thus far, will find it of profit to study the earth beneath man's feet, Physical Geography, and the heavens above his head, Astronomy. In fact, the study of man, or of any other part of creation in all its relations, involves at length a study of the universe.

The parent leads forth the child to learn what is to be seen, not only, but as well to learn what is to be done. Were the former to constitute the entire function of life, it would indeed be a pleasant task; but to take a part in the work of this world affords a joy along with the necessity and development, known to no other intelligence in the universe. It resembles the experience of angels, but it more closely resembles the work of God. To think that man is to lay hand to the work of evolving the world and redeeming the race! It is something amaz-

ing, and that commands the awe of angels. And yet God not more certainly gives us being than he calls upon us to discharge these functions and to rear up our children to follow us in this same high alliance with God.

The mother, teacher, missionary, angel, all in one, lifts her son and pupil from his rest and refreshments and bears him forth to take lessons. He is to be an actor in the great world of realities. She knows not what he is to be, she only knows that God knows. God has made him for something, and has placed him in the world where he is to nobly act while he participates in the scenes of time. Is he to be the artist that causes creation to live on canvas? Or that recalls to men's minds by letters all things that have occurred? Is he to conduct war or record war? She knows nothing of these things. To her this has not been revealed. She only knows that somewhere, some way he is to be a co-laborer with God, and to this end she has brought him forth.

There are three things toward which the parent must labor if he would bring the child to usefulness and honor. It is charged

to the parents to do these three things and if they do them not, they probably will never be done. They are:

I. Labor that the child may find his life work.

II. Labor that the child may qualify for that work.

III. Labor that the child may by nothing be prevented from performing that work.

In these days of formality parents have delegated the education of their children to a great extent to public or community teachers,—teachers for the secular schools, teachers for the Sabbath schools, and teachers in the pulpit. But it is rarely that any of these teachers seek diligently to discharge for the child, the three duties charged upon the parent as indicated above. This work and responsibility rest upon the parent and if not discharged by him, go undone, unless, by God's grace and the superiority of the child, the results are finally, though tardily, achieved, despite the faultiness of the parent.

Now let it be said here most advisedly to the parent. It is not important that you lead

your son over the earth and show him the operation of the thousands of crafts known to man. and let him in turn try the realities of each, until, as life is ebbing away, he finds one well pleasing to his taste. But it is important that he select one occupation that is honest, noble, and progressive, and that he secure in himself a God-given devotion to it. In fact parents make a grave mistake in ever allowing their children to so much as suppose that they are at liberty to enter any occupation whatsoever, if only it is pleasing to their taste. To follow taste is with some people to follow the line of least resistance, with others it is to follow the course most gratifying to the flesh, with others it is to follow the avenue that abounds with most pleasing prospects, while others prefer the sound of in-rolling gold. though the valley trod may lead through smoke and sweat down to the deep realities of ruin. No vocation is fit for a child unless it is honest, honorable and progressive,—progressive toward the great goal depicted for man by God himself.

II. When a youth has ever so wisely made choice of one of the heaven blessed

avocations known to man, he has still to qualify and enter it. To prevent him, a thousand snakey heads may arise. Mole hills of difficulties may expand into mountains of opposition. His chosen field, once all aglow with blossom, may be in reality a field of battles, of drudgery, of prosy sameness. Its foundations may collapse or its summit arise in appearance so high that it is not to be entered, though struggled for for years. And so we meet youth who have nobly chosen and valiantly striven for a field of earthly operations who have turned back disheartened and in tears admitting their defeat and almost deploring their sincere choice. When asked where their teacher is it is found that they have not deserted the teacher, but the teacher has deserted them. The parent should never suffer this but remembering the necessity of the case, must be a teacher in the battle of life, and by transcendent faith and spirit lead on and on when other teachers falter, and place the child far to the front in the attainments of men. A parent ought to know how to trust God and take the lead, and if by prayer and toil, they cannot out-

ride the storm and be superior to all opposition, no one can. God does not require secular teachers or even ministers of religion to go farther with and dare more for the child than its own parents will do and dare.

What the child needs in his preparation for a useful career is not money, though that is useful, but a strong body, a trained mind, good character and a knowledge of God. Not in every case, but in most cases, all these are essential to success. If any one of them must be stricken from the list, let it be the first one. If two, let them be the first two; if three, let them be the first three. For in illness and ignorance and wickedness one may begin success if only he may find and lay hold upon God. The fear of the Lord is not only the beginning of wisdom, it is the beginning of success; and having laid hold upon God, those that have no character are given character, having no social favor, they are given it; having a dark mind they are given an enlightened one, and having no health they are by Him "Who healeth all our diseases," given health enough to overturn mountains

and transform continents. If it is success you wish for your child, never believe you have helped him to it until you have helped him to God, and your child's hand and the hand of his God are securely clasped. When God becomes his teacher and leader the parent can afford to resign.

III. When children have become adults, have found their field of operation, have entered it, and have proved the more important relations of life, the parent-teacher is apt to think his work done. The young man, it is thought, may then be left to ride the storm of life unadvised and unaided. But such in reality is not the case. When ready to fly, the young bird may be left to the unerring hand of instinct; the weaned whelp may be left to brave with desperation its chances among the powers of the jungle; but the offspring of man, entered upon a life that is eternal, and subject to the hazards that beset men only, are to have parental solicitude and material support while the parent has power to exercise these functions. Not until the hour of departing this world, should the parent impart his final blessing to his offspring.

It need not be suggested here, that above the natural, there is a spiritual realm, and those who are lifted into its divine realities owe "all things to all men," or in other words the best a man has for the rising generation of any family of the whole community is what he owes. But out of God's kindness He has created us also in the natural world and in that there flow forth from parent to child both responsibility and love. It is on this basis that God first reckons with us. Having fixed by nature in us an instinct, having enabled us to love, and having given us the word of command, he certainly does, and with reason, expect every parent to be a child protector, sustainer and teacher. Nor are we to be excused when our own are satisfied with things material. Under God we are to accompany them into the realm of spirit nor quit our work in their behalf until called to enroll above. Then should our mantle fall on those by us led and qualified, since they are by us given birth.

At the close of the nineteenth century and the opening of the twentieth we hear those eminently wise and good deploring

the fact that children are not given birth; or if they are, their birth is illegitimate or unwelcome, or both. The nations that suffer from this sin are more than one. They have a name and stenchful reputation in the earth. Their sin ever smoulders before God, while shame and curses, even from this world are heaped upon them. But the mother of this sin, the one which holds this one in her lap, is the sin of begetting children according to the flesh only. If children are to be born, they should be born of both flesh and faith. They should be given in answer to prayer. When they are thus given they are not only welcome, but what to do with them is known. It should not be said that the unpardonable sin is the desertion of children, and yet the word which has both wings and inspiration says "He that provideth not for his own is worse than an infidel" which seems to be the same, though uttered in different words, as to say "He who deserts his own children is worse than he who deserts God." Not in our age (and certainly in no previous age), does it satisfy God that we merely feed, clothe and shelter our children. That is a part of our

parental work, but of all parts, that is the most purely animal. To do that, we are moved by instinct, unless our instinct is dethroned by depravity, and by instinct the things that crawl, that cleave the air, or crouch in the lair, are impelled to do as much. As man transcends all lower creatures, his functions also do, and whether or not parents have a pre-natal purpose in their children, they are bound to secure both in and for them the highest interests of Heaven and earth.

Some day, if the world stands, God will have need of our children. It is not to be supposed that God has done with this world. Ours is an age of human power, but God still lives, and in some not distant day His marvelous might will again be manifest. He will need the children of men. In fact His desire runs to and fro through all the earth today, seeking the sons of men who are valiant for His service and men of untarnished character, men of honest repute, men who are clean enough and dependent enough and full enough of faith to be used of God in the accomplishment of his high purposes—such men as Moses, whom God

used to emancipate his chosen people, and Joshua the conqueror of all that were before him.

It will doubtless be recalled that God who has always used great men, never made a great man without having first made a willing parent. In most cases great men have been the offspring of parents, full of godliness and faith, who have sought consistently and with all their soul to secure in their children such qualities as God can use. We observe Abraham and Sarah, and Hannah the mother of Samuel, pleading with God that He give them children to serve in one way only, that was to serve to carry out God's wisdom in the earth. The parents of Moses, of John and of Jesus, of Wesley, and of Spurgeon were all in league with the Almighty to produce men of destiny. No earthly mind can know all the mothers who have wrought on their knees with God in behalf of their sons; no pen can record the tears that have fallen, or measure the anguish of the mother hearts. God knows these mothers have been His help in time past. Their co-operation with Him has secured the truth, exalted the right, honored

God and redeemed man. These sons of prayer have been the reformers, the transformers and the saviors of the world. When their fellow men shifted like the driven sand, they stood like the everlasting rocks. When others faltered and failed in faith, their faith and hope arose to Heaven; they conquered in war, in letters, on land and on water. They have raised men up to Heaven and they have called compassion down from above. These were the sons of their praying mothers. What hand rocks the cradle today? What is the deepest desire of the mother heart of our time? Let these questions be answered, and the future is foretold. If, by the eye of God, young mothers can be seen in the earth today who desire above all things to rear children to God's help, those children will in due time come forth the conquering men of the future. If those mothers deeply despise fashion, frivolity, fortune and fame, if their hope and faith are single to God's glory and they desire children such as shall honor God, their children will be of that kind, for children are born of desire. Read the records of how God has dealt with his people and you will

be convinced. Those that expect nothing, gain nothing; those that pray for things of this world will to some extent reap the things of this world, but will reap to their sorrow, while those who are of the kingdom and for the kingdom will reap life and joy and consequences everlasting.

VIII

WORKING FOR THE PUBLIC

There is a realm of operations, which lies out of doors, which pertains, not to ourselves alone, or to our families only, but to the social structure as a whole. In it the volunteer may work for the state or for the church or he may act in a business capacity wholly his own, yet related to and for the service of the people in general. Wherever society is at all complex, and civilization is far advanced, we find a thousand forms of public business overshadowed by both the church and the state, and they all have their army of workers, who are supposed to be devoted to the interests of the public.

This order of things is by no means new. There has been a public to serve ever since there has been even a faulty form of civilization. The most ancient monuments are themselves public works, and the hands that erected them were engaged in work for the public. The most remote men whose names

have gone on record were servants of the public, and on this account their imperishable labors survive them. Even the records themselves, though graven on rock are the labors of men's hands and those men have to the public been her best servants. The public in all her history has had her servants, willing or unwilling, and as they stand out to the view of the present age, many of them for their devotion to their trust and the right, compare most favorably with even the foremost men of the world's greatest age.

Yet what know we of the past! The world is said to be getting better; or, rather, preceding ages are regarded as worse than our own. If this be the case the men of the past, who have served the public with a high loyalty and an undying devotion, are few in comparison. They have been exceptions to the generality of men, and they deserve that their names be indelibly recorded on high for the contemplation of all succeeding generations.

The chief concern of the present age should be with its own affairs; and in passing upon the public service of our time it

might be observed, first, that there is an enormous amount of it. Society, in its initiative, had but one institution which men were charged to maintain—the family. And that, although it is a pillar of the public, is usually treated as of private concern. Those who form and perpetuate it do so with relation to themselves only and at their own volition as a rule. Consequently, we can conceive of a state of the race in which there was no public, and no public to serve. Yet, even then, those who had being, had obligation to the public of succeeding generations of a most vital sort. We are told that the first man by folly not greater than that of other fathers, brought downfall upon the entire race. Of his sons, the one who admitted his obligations to the public, met with approbation while the one who denied his relations to others was driven abroad by the frown of God. If we regard the universe as a unit, it is easy to say there is no man who is not greatly indebted to the public.

During the unfolding of the racial bud, new and essentially public institutions have been ordained. The state became a human

necessity, and the church with divinely laid foundation has sprung into world wide greatness and has itself given existence to institutions without number for piety and learning. The public school has been called into prominence, and especially in the present century, institutions that we call private, are certainly and indispensably public, though not of public ownership. These institutions have sprung into existence as vapors rise into the air, and fill the whole earth as crested clouds pile full the whole heavens. Every public institution has its company or army of public servants. Their hands turn the world's commerce, administer the schools and the churches, and exercise the functions of the governments of the world. The public servants of the world sit on thrones and in cells, wear crowns and shackles, bear arms and implements, and perform their duties wherever their lot falls in a thousand stations and in ten thousand forms.

Every adult citizen of a civilized state is in some sense a public servant, though as yet not all have relinquished private support. In no age has there ever been such an appall-

ing army of public servants who are entirely dependent upon the public for support and who serve the public professionally. No attempt is made for a minute classification of public servants, but for convenience the following original summary is offered:

PUBLIC SERVANTS

On Public Support	Those who administer Government.	
	Those who administer Religion.	
	Those who administer Learning.	
	Those who give their labor.	
On Private Support	Public Carriers.	And their Employees.
	Merchants.	
	Producers.	
	Professional Men.	

The above diagram is true to fact in this respect at least that it includes all adult men who are to any extent engaged. The savage, the idler and the man who produces only enough for home consumption, and does nothing else, affect the public very little, if at all, in a positive way. And yet they are held under responsibility to God, for they have been given at least one talent, and its appearance or disappearance must be accounted for.

God may not have authorized all the human governments that have sprung into selfish existence upon the earth, but in a social fabric so great, government is admissible, and for the protection of society government is necessary. Therefore, though faulty, God has honored human governments; and He requests all servants of the public, not only to honor them, but to be subject to them; or come under the condemnation of the government of God, which alone is universal, exact and finally just.

He may not have authorized the public schools, but He has gladly accepted of them and honored them. They are at their best in harmony with many of His express commands, while they are at variance with none. Regarding them as instruments of the state, we are commanded to be subject to them, and as a means of subduing the earth and its occupants, the public school is in perfect acord with God's creative designs and his first command to men.

The church He has ordained; has given it a divine commission from which it must not deviate. The primary call of the church is not to be in waiting against the coming

of Christ or the call of death, but to faithfully preach to the whole world the whole world's Savior. This may be done by whatever means are authorized by the Holy Spirit, but this is the transcendent call of the church, and to it all other functions are secondary. There are most surely a great many other things which God will accomplish in the mean time. He will perfect the church and the individual; He will refine the earth and exalt His own honor, but the church is ordained to preach Christ, the bread broken for the satisfying of the nations.

These then, the state, the school and the church, constituting the three great and comprehensive public institutions of the age, are worthy of the most conscientious endeavor of all who are in any way at work for them. It generally goes as a matter of conscience that the ministers of religion must work as under the very eye of God. They enjoy a divine call, and the divine approval in their work. They renounce all self and selfish interests; they devote themselves to the cause for the good of the public; they go to any part of the world; they

labor and live with any class or nationality of people, disregarding all compensation and aiming only to carry to a successful consummation the interests with which God has charged them. With this understanding men and women have severed all the endearing ties of earth and all sources of private gain and have devoted themselves to the fulfillment of their call among the wild nations of men. They have been cut down and cast off, despised and exiled, but they have disregarded all rebuffs for the work's sake. Devoted to the interests of others, they have pressed again and again their heaven ordained work to a successful consummation. They have seen nations transformed and made good in a generation, and all turn to them again and call them blessed.

There may have been exceptions to this —ministers who have sought ease and luxury, home, friends, the surroundings of a ready made and Christianized civilization, with a salary to correspond. Men may have rejected the call to frontier usefulness for the sake of these emoluments, but such is not the general character of the servants of the church, nor is such conduct approved

in the church or out of it, in this world or that above. Those who know best the realities of eternity would be quickest and loudest in their condemnation of one who would resort to policy in the service of the church.

In the school, however, though they are much the same, matters are regarded differently. Though God should control fully there, as a matter of fact, salary usually controls. It is regarded as legitimate for the teacher to change her place for the sake of gain, to reject a call, if its attending profits are too small, and to turn from her profession or specialty altogether if it prove hard, distasteful or unprofitable. Teachers seem not to hear a divine, decisive and undeniable call. They appear to rely on judgment their own. Personal attachments are not ignored, and as difficult as their work is, and as divine as is its nature, teachers (allowing exceptions) feel too little need of help from above. Some even go through the day without public or private prayer and presume to do the work of God without the help of God. They rely rather upon experience, the legalized text, and the arm of the state. This is not to be censured so much as it is to be

pitied, for the work is the work of God, and, once asked, He would most certainly help. His coöperation would not only relieve the teacher, but it would give her success against odds. A teacher's religion may be very modest, very quiet, very inoffensive, but if a teacher would increase her efficiency tenfold, let her choose Jesus as her captain, her leader and lord. What I mean to say is that His Spirit will empower her; He will brood over the school and calm the tempest, He will work and none can hinder. Let God be your friend and reign in your breast and your success and happiness will come as day succeeds the night.

We have observed that the ministers of religion and the ministers of learning are, or ought to be, under the commission and control of God. That the ministers of government should be also, is both highly important and perfectly evident. But here we are halted for a few considerations on the facts as they are, before going on to mention the condition that should be. In the first place, it is noticeable that when wars have ceased, plagues are stayed, and abundance crowns the land, statesmen (and I might

almost say the people, too) seem to feel little need of God. Having forgotten Him, they disregard His interest in and authority over the state. When a nation is in war, is bleeding at every pore, is sorely distressed and confronting overthrow, it is not uncommon to know the officers are entreating God for wisdom and supernatural help. Families plead with God to strengthen and direct the arm of the state. Communities gather and raise their entreaties to Heaven for help. But when distress subsides and the abundance of the land is before the people for their possession, their actions, too often, are anything but consistent and becoming. They violate the laws and decrees of God; they deny that He has power over the state, or interest in its welfare; plunder, theft and graft in places high and low become current. Those who saw God's control sought in time of war, now see it denied. Officials lose their earnestness and sobriety, and their chief concern is to lay hold with hands where they may seize the most.

It is noticeable in time of peace that the highest authority which ministers of government admit is the will of the people enacted

into law. What God says never reaches their ears; what He has commanded they have quite forgotten, and should the trumpets of Heaven announce again the ten imperishable commands of God, many ministers of government would not hear, for they are not listening for God's voice, or seeking His will.

Again, those of the ministers of government who regard themselves as always loyal to the codified law of the land, if they are not themselves law breakers, and if they are not leading in raids and grafts and seizures on the public, are held in very great respect, and are believed to be even in advance of the age. Those who take this position that the laws on the statute must be obeyed meet strenuous opposition from their fellow officials and from all who have more regard for self interests than they have for public interests. They may meet open favor with some of the people, but in the dark corridors and lobbies surrounding legislation, their political hearts are in imminent danger of being thrust through by the dagger of the self seeker.

The gravity of this fault is not charge-

able to the office holders and office seekers alone; it exists among the people of which they form a part, or it never could exist at all. What people want they are sometimes willing to take regardless of what laws appear on the statutes. If a man, private or public, is bent on wickedness, law is only in his way. What he wants is contrary to the express will of God and the law of the land, yet he will set both aside for the purpose of thrusting in to the elbows his own insatiate desire.

To know where authority lies and whence it comes is the first essential to good government. The source of authority may be briefly stated thus. The minister of government gets his authority from the law in statute; the statute gets its authority from the will of the people; the people get their authority from God. Individuals of all ages, all generations and in all parts of the world get their authority from God. No other authority is authority, for it is not consistent or accompanied with power. If from any other source, it is opposed to God, contrary to the best interests of the people, and must perish; or, during its existence, be at

war with God and all mankind. And since every statesman is first of all a man, there is a short cut for authority, viz.: direct from God.

Any man for that matter is first of all a man. On that pedestal he is of God created and on that he must forever stand or sacrifice his manhood. To whatever trust he may be called, he must carry to it his manhood, his loyalty to right, which means loyalty to God. Should occasion arise that the will of the people thwarts the will of God, he is bound only by his loyalty to God. It does not follow that he must oppose the people or overthrow their will. He may perhaps better resign his trust with due explanation and seek the shadow of some flag that does acknowledge God and right.

I digress to explain that the best interests of a nation are always identical with the will of God. All of God's governmental provisions are for the highest good of all mankind. Should His will be done in the whole universe, as it some time will be, it would be found identical with the highest good of all His creatures. And the highest good of His creatures is followed by

the highest happiness of His creatures. But some nations do not know this, nor do they know what His will really is. They desire self government, which is entirely right. God has granted that. But government that is not good for the people and their interests is opposed to God and His interest, whether that government be by the majority or the minority; by the people themselves or by some individual.

There are to every one three ways by which he may certainly know what is God's will in government.

I. His recorded word, summarized in the commandments.

II. A conveyance through conscience expressed in the word "ought."

III. The higher interests of the governed as opposed to their selfish desires.

In regard to these three sources of knowledge of God's will, it may be said that they always agree. They are reliable anywhere in the universe, and action in their accord is the only action that is acceptable in this world or in Heaven. It is, therefore, the only action that can stand. Action in their accord will usually stand, though opposed

by many selfish and temporary interests. And if it does not at first stand, if it is cast to the ground and stamped under foot, it will rise again, come forth in newness of form and at length meet universal triumph. It should be borne in mind that the original, fundamental and necessary laws of good government, as laid down by God, are in operation throughout the universe today, so far as we know, except in the hearts of some of the human race. With the exception of our world, they always have operated and always will. The disobedience of our race may be said to be a sectional or local insurrection, but it will soon be over and no law but the will of God will be known in the universe.

Our wrong-doing, public or individual may all be expressed in the word selfishness. There is but one class of public servants approved in this world—the class that desire the world to please God. No other class can have power, or permanence. No other class can please God or the people. No other class can escape eternal war with two worlds. Since the will of God is the only code that is good for everybody, and since

everybody's good is the will of God, to fight against the combination is to place self interest against the universe. More than that, such a fight is not only against God and the interests of all people except the selfseeker,—it is entirely and unalterably against every interest of the selfseeker. The man who would plunder the public and pocket the spoils corrupts himself, his family, his government, national and universal. He punctures the institution erected for the defense and safety of himself and children. He exposes his own belongings to attack and invites everybody else to plunder him. The man who stabs the public bleeds himself.

Were God's will sought by all the world, government would be greatly simplified. The executive arm might be lopped off, the judicial function would be eased, and legislation would find a haven of rest. Instead of being a world at war, it would be a paradise of perpetual progress. So long as the race has wrestled for possession in this world every family ought to be domiciled in a mansion; every desert, every swamp, and all waste places should have been subdued and

rendered a paradise, and the world should have been fully occupied. God ordered this some thousands of years ago. In the execution of His will, the race would long since have been established in every continent and sea, and would today be intact and more nearly universal than it is; but the time, the mind and the arm have been employed in war, which war constitutes human history. And now, after six thousand years of human exertion, we reap mainly blood, ashes and perdition.

The misdirection of the race is not chargeable alone to statesmen; it is recorded against all public servants alike, or in proportion as they have misled in public trust. Sometimes the conduct of the seer has closed the vision of the race and God and His will have been eclipsed. Sometimes public teachers have cast up the mire of doubt to such an extent as to obscure the vision of all and the very path of progress. Sometimes political leaders, more masterly than others, have plunged the world into political upheaval and for centuries have held the thought of the world on impending events or the stress of the times to the exclusion

of all progress and profit. Such periods of darkness are accompanied by confusion; all bearings are lost and perfidy, no longer restrained, roams the earth with a high hand. Periods of this kind, though they have often come upon and reversed the progress of the race, are chargeable usually to corruption at the fountain head—to that body of teachers or public ministers which should represent and reveal God. For when the sun is obscured the night and its terrors reign.

To the man serving the public in any capacity whatever, one sentence of four plain words should state his obligation. *Work for the public.* That does not mean seek employment by the public. It is intended to mean, If you are employed in work for the public, work for the interests of the public. Let the interests of the public be yours to secure. Consult not your own ease, your own inclination, or your own profit, but with all faculties alert, serve the highest interests of the public. In most cases this is what the public wants; in all cases it is what God wants. And if your highest interests are to be consulted, and of course they are, they will be infinitely enhanced by loyalty to the

interests of the public. Many statesmen and servants of the state have spilled their blood for the honor of the state; but, with the ebbing of the blood, came the exaltation of the soul. It is devotion to right, mellowed by love, with zeal according to knowledge that the world needs today.

IX

WORKING FOR THE INDIVIDUAL

Only God has arbitrary rights in the individual human being. If man is to act to affect his fellowman at all, he must affect him for his good. The only highly appropriate motive one can have in affecting another is to secure his highest good. Whatever motives men may have had in the past, or may have now, this is the only motive God will sanction or that men will respect. To reduce men, to embarrass them, to affect them in any way but for their good is not only to oppose God but to meet eventual defeat. It is, therefore, not worth our while to consider any operations in behalf of the individual man, except to ask and answer, what is for his highest good? We have often listened to a delineation of man's chief blessings. These when summed up constitute man's highest good.

First to be mentioned, as it is also the first to be enjoyed, is life itself. Whatever life

is, it has its rise in the holy of holies of the home, and, blessed of God, it never meets with extinction. It undergoes changes, but should, as it expands and ripens into beauty, power and perfection. It mounts up with wings as the eagle and finally fills the universe. While in this world, it is capable of defeat, and downfall, and of woe unspeakable. The existence of the defeated can hardly be called life; it is more appropriately termed death; and even death, it is said, may be eternal. Man's chief blessing is life.

The second blessing for which men struggle, although it is not second in importance, is comfort and security of body. This temple of the soul, the body, although often while in use racked by pain, is entitled to consideration. It is not to be enslaved; it is not to be goaded to the limit of endurance; it is not to be deprived of food, rest, shelter or protection. It is as much entitled to the light of the sun as the mind is to revelation. It has no seat in Heaven, but, being dismissed, should go to the grave in honor. The creation called the body, without abuse, will stand an enormous

amount of hard work and will bear with comfort the ever enlarging and ever more glorious soul. Abuse will, in the end, kill; but before the body will be resigned to death it will respond with many murmurs and loud complaints, with petitions and demands, all of which reminders we call pain. Intemperance is the one thorn that the flesh cannot endure. Let this be imposed in any form to any great extent and the body's usefulness is gone. It will use all its time and strength in retaliation so long as the soul has feeling, but its decline is precipitous and its end certain. The man, who, when the labor of the day is done, can recline at home on his pillowed couch, surrounded by his pious family, and feel not a pang or a physical pain, is in the full enjoyment of one of His highest gifts.

But a gift higher than physical ease is ease of mind. Man's mind must be satisfied with its own conduct; must be at peace with the family, the neighbor, all men, God and the universe. Not one wave of trouble must roll across man's peaceful breast. No fear, no remorse, no dread, no hate, no envy, no discord—the soul must be in harmony with all things good, and resigned to fact.

God's eternal laws, the origin of which antedates that of man, in full detail should have been subscribed to. To live on a world with a quivering, treacherous crust and a stormy, threatening atmosphere, he must be resigned. He must be ready at any moment to see all that he calls his own swept into oblivion or swallowed up by Mother Nature. He must be reconciled to his residence in this world, or, if the death chariot is ordered, to respond at any time to the call to citizenship above. An accepted and settled creed, an alliance with God, and citizenship in His kingdom, all of which are for us here and now, constitute one of man's chief blessings.

Many are the secondary blessings which summed up with these constitute man's highest good. But when a man has the gift of life, a comfortable body and an established soul, what needs he more? These insure man's highest good; they come from a common source, and can come from that source only. They are the gift of God. That man has power over his own life, has not even been presumed. He has neither power to take it up or to terminate it. He

may throw off the body, but to suicide is but to move. He has a great deal to do about securing the comfort of the body and the repose and security of the soul, but these are the gifts of God and man can secure them only as he complies with God's laws and takes them as a gift from above.

To lead a man to all things good is to lead him to God. To lead him to God is to lead first to Jesus Christ; for, "No man cometh unto the Father but by Me." Therefore, it is not too much to say that man finds God and his highest good when he finds The Christ. In comparison with finding Him, the discovery of worlds is as nothing. He is the door to future happiness; He is the gate to Heaven. To sit at His feet is to learn of the world's greatest teacher; to associate with Him is to be the friend of the universal Judge and King.

Christ is for the individual. It was for the redemption of the individual that He descended from Glory. While here He gave every attention to individuals, but contended very little with governments. He established no state, although urged to do so. He organized no crusades and instituted no re-

forms; but in the individual he encouraged always the transformation and perfection of character possible for sinful man only. God sees us singly and in all our relations; His appeal is ever to the individual. Christ's ministrations were to individuals of every existing class. It was for the individual He gave His life; and, if there had been but one lost soul in all the universe, He would have left the ninety and nine and the Paradise above to go after that one. Heaven will not be filled with classes, cliques or creeds. People will not go in there by parties, nations or even by families; but will be passed upon and admitted individually. God seeks us with greatest diligence, but He sorts and passes upon us with the utmost care. His like cannot be found among the rulers or teachers of earth. Their effort is to classify men, lump them off, deal with quantities of them; while His infinite care goes to every individual. It is also the individual who serves back to Christ. Nations have tried to serve as a unit, but their efforts must fail. Even their attempts are but the combined efforts of commanding individuals. In fact the state is but a faulty and humane institu-

tion created by and for the use of man, the individual.

Christ never exalts society or the state until He first exalts one by one the members individually. The very beginnings of His church upon earth was the careful selection by Himself of a few individuals. The overthrow of Paganism and the ascendency of Christianity in the Roman Empire came in a few centuries during which time He was Spirit-filling various citizens of that empire. Gloom clouded the middle centuries of the Christian dispensation, not because the light of the world was extinguished, but because the social zenith had dropped its individual stars. The world never has light unless men, individually, being filled from above, let their borrowed light shine. When men are all aglow the world is illuminated; when individuals are righteous the nation rejoices. It is then there is progression in the world and the race is exalted.

If it be so true that the hope of our race lies in the regeneration of its individuals; if Christ, our Lord, has commissioned His disciples to go forth into all the world to preach the gospel to "every creature," that

is personally, it is obligatory upon him who is commissioned to at once set his attention upon the individual, remembering that what the child is to the parent, every human being is to God. They are dearer to Him than the organ of sight is to man, and He would see the sun fall from the heavens rather than give over one individual to be lost.

Strange to say, the human creature does not naturally come to God, not even when aware of his own nature and the terms on which he may be received. His nature shrinks; he falters, and in some cases he is even at enmity with God. It is therefore not surprising that winning souls is an art, an heavenly art, one that has been taught since Christ came, and one that for requirements and nature is of all arts the most divine. It is, indeed an art that no one can acquire, no one can perform, in which no one can succeed alone. The one way in which men may qualify for greatly helping their fellowmen to God is by being governed, if not occupied by the Holy Spirit of God. He can so possess man's whole being as to make him an agent for the high-

est good of other men. This understood, there are certain lessons for those to learn, who would be highly useful to their fellows in the flesh. These we will now consider.

I believe the first fact that should be deeply impressed upon the winner of souls is the true state of the unsaved man. There is only one book that is authority on this subject, and the authority of that Book through ages of storm and darkness has never been impeached. It is easy to ascertain and to believe its teachings now and here, so it will be then and there. But to take advantage of those teachings, to secure the everlasting salvation, to escape the vortex of destruction—these are things that should be brought to recognition before one soul will be deeply moved in behalf of another.

Again, to be highly useful one must enthrone Christ in his own heart. "Out of the fulness of the heart the mouth speaketh," and "Without Me ye can do nothing"; also because "I can do all things through Christ which strengtheneth me." Christ is the force that has regenerated this world thus far. If any other force has had a similar effect, it is not on the records of God or man.

Christ has lived among men in a visible form. He does this no more, but He, spiritually, is borne about in the bodies of His saints. Their bodies are the living temples of the living Christ. Enthroned in their hearts, He speaks through their vocal organs; He sees through their eyes. He endures with them, He suffers with them, He shines out of their faces. It is not more evident that God is in nature, or that He is in Heaven, than it is that He is in His own people. This indwelling Christ qualifies His servants to go into any part of the world and help men. "Any part," may be safely said, for, being so filled, His servants fear neither the beasts of the jungle, nor the savage in his hut. He goes forth conquering against all odds, and threats and torture cannot turn Him back.

Another thing that the Christian must do before ever starting out to highly influence his fellow man, is that he raise his own life entirely above suspicion. That is, he must not only abstain from evil, but from the very appearance of it. This does not mean that he must never stumble, falter nor fall; or that he must be above the possibility of attack by

the Tempter. It does mean, however, that what is wrong and everybody knows to be wrong, he must not willingly do, or even appear to do. Otherwise, he not only excludes God's spirit from his life, but by the same act he loses the confidence, respect and esteem of men. He might better go on his knees all day than by some forbidden act part company with both God and man. God is very desirous that Christians should so act as to rightly represent Him in the world, and yet, what He requires is not more than the world itself requires.

Another great conclusion the Christian worker must come to is that the argument both of his living and his teaching must honor, justify and extol God. One of the most lamentable facts of the age is that men do not honor God or revere Him, or even make it a part of their plans to do so. Men's calculations include operations in finance. in society, in the home and even in the disposition of the decorations of their persons. Men lay plans for the salvation of others, for the extension of the church; they plan and labor and pray to uplift and honor their children and their municipality,

but deliberate and extensive plans to honor God have seldom originated with men. It would be an easy thing so to plan; and if men would try such plans, God would honor their efforts. For no one knows more sensibly than does He, that the bloody cross and the crucified Christ are in our time both trampled under the feet of men. Men today dare even to criticise God, His works and His word. At what He has done they hurl contempt and at what He would do they hurl derision. It is not man's office to say what God should do to the people of the present century. Egyptian plagues, Sodomic fire, and the visitations of the day of crucifixion would bring men to their knees and in a sense would honor God; but no doubt in the end His honor will tower higher under his own plan,—that of suffering the tares to grow with the wheat unto the culmination of the present dispensation. The momentous realities of religion would be felt more by the world today if they were felt more by His humble children. If we honor Him, He will honor and help us. And "ye are my witnesses saith the Lord."

I have mentioned the extreme importance

of our being close to and qualified of God if we are to benefit our fellow men. Now I wish to notice that it is almost as important to be close to the people. Not in the sense that we should coöperate with them in any sins, or give or compromise a single principle. But we should know the realities of the world, the trials, the temptations, the heart aches, the weariness; the hungering and thirsting of the sinful, the emptiness of the Godless life, and the fact that men are ruined and forever lost if they are out of Christ. The scholastic clergyman, unused to toil or business, or the trials of the people of affairs, may wonder why he ministers to many empty pews while millions of people are just outside the walls. He languishes in his labor and tires for the scenes of the seaside. He has mastered the books, but he has not mastered men. If he should compare himself with the men to whom he ministers, or would minister, or if he would compare himself with Jesus, the great Savior of men, he would at once be struck with the amazing difference. His own life by night and day is among downy pillows and remote antiquities, while Jesus and

other men are men of sorrow and acquainted with grief. Mingled sweat and dust soil their persons, and at night they have no where to lay their head. Men contend with the seas and the winds, and what is stronger, with passions, pride and penury. Oh, the toil of the world! How it covers the person with its dust, fills the eyes with its smoke, the ears with its roar, and the soul with everything but God and love. Six days in the wear and tear of the world and men and women are exhausted and almost slipping off into Hell. The day of rest comes and the mother gathers her little ones together and says, "Come husband, let us go to the church, and hear the message of love, or we will be lost eternally and our children after us." The weary, soul-starving man rises and they go. They are welcome; they are wanted; they are shown a well cushioned and comfortable free seat. They hear good music; everything is elevating and to their taste. But the sermon, the very part they have been looking forward to, the part they most need, is neither to their taste nor for their poor lives. They have brought their starving souls to the church. There they sit

and wait for the bread of life and the water that men shall drink of and forever live. The minister arises; he presides with marked elegance and grace, but the remoteness of his thought and the passiveness of his manner soon lull them and they fall helplessly asleep, much to their lasting remorse. They go home still lost, still hungry and more ashamed for coming. The preachers of power in this or any other age have been men from the ranks; men acquainted with men and affairs; men who have felt the pains and toils of the race. That class has had both power and prominence from Moody back to Moses. Jesus himself, the teacher of teachers, and the master of minds, was a man of sorrow, of labor, of temptation and of unspeakable grief.

In order for the preparation of the one who would go forth to the sacrifice and do and dare for his fellow men, I have mentioned the necessity of the accompanying presence and the commission of Christ, of elevating one's own life above suspicion, of honoring God before the gaze of mankind and of sympathy with fellow men. Now there remain faith, hope and charity, or

love, all of which are essential, but the greatest of all is love. So natural is it to suppose that all who go forth laboring to bring men to Christ should be full of faith, it seems almost absurd to mention it. Certainly no one would be accepted in this calling unless he believed that God is, that He loves and that He saves mankind. But more than that is necessary to make men successful heralds of the Gospel. They must believe the Bible throughout, not merely in theory, but it should be a living reality to them. Such faith as we find in the patriarchs, the prophets, the apostles should be found in them.

We have ample evidence that without such faith men accomplish little. They seldom even begin to labor for others. Where men believe there is no conscious connection between God and man, they seldom do anything for the elevation of the individual. They are content to seek their own comfort and happiness, and suffer others to do the same. By them there is little importance attached to the soul-saving work. They fail to believe and therefore they fail to work. But when men have faith, all things are

changed. Having faith they also have life, desire and courage. They are possessed of vitality and power and at once become conquerors in the strife. It is the Christian's imperishable faith in God that has impelled him to conquer the world. With it believers have lost their dread of all things; they have traversed deserts and swamps; they have crossed lofty mountains and the broad seas; they have entered the fastnesses of the savage and the palaces of kings, and they have in all undertakings become more than conquerors. Men cannot do good without faith; they cannot even begin to do good, or to be good, without faith. The faith of which I speak, is simply confidence in God.

Hope has its place and its importance. It seems very essential that we should be full of hope. But hope springs from certain causes and cannot obtain in the human bosom unless it is founded on reasons. Hope and faith are not always yokefellows. Because men are full of faith regarding a given subject, they are not always full of hope regarding that subject. Noah fully believed that God would deluge the world,

and consequently he could not hope that He would not do so. Jeremiah fully believed that the sins of Israel would overthrow the empire, and for that very reason he could not hope that the empire would survive. The men who are shaking their heads to-day though saying little about the future greatness of America, are those who know best that God hates sin in high places and cares more for the welfare of its subjects than He does for the perpetuity of any form of government whatsoever. The hope that characterizes the Christian is the hope of the ultimate ascendency of good; the ultimate triumph of Christ, His kingdom and His righteousness.

Now in the last place I wish to mention the greatest of all the known powers with which a man must be armed if he is to do aught for the uplifting of his fellow man. That great possession, greater than faith, greater than hope, greater than knowledge or tact or money, that greatest power in the world is love. Love is a thing that melts, subdues, and moves men as nothing else can do. Love cannot be resisted. God's Son is love, and while men criticise Moses and re-

pel Paul, they find no fault in Him. If there is love in one man's heart for another man, the subject as well as the object is blessed and both men are by it lifted Heavenward together. Without love man never is at his best. He may be surrounded by civilization, he may be in possession of great riches, he may command much knowledge, be gifted in the arts of war and of peace, but he never is a full man or a good man without love. Love complements all his other possessions. The more he has in addition to love, the greater he becomes because of his love. Money has its power—money is in power at the present time—but notwithstanding both facts, love is the only thing that will ever be fit or able to conquer and control this world. Love can do this and love will do it. That quiet, once despised Kingdom of Love that emanated from the bosom of God and was manifest in the life of Jesus, will surely spread until it fills the world entirely. The Kingdom of darkness and hatred shall be utterly scourged off the stage of existence, or if it has existence at all, it must have it in its own appointed place within its own bounds.

The love I extol, advocate and here with all that that is in me recommend, is the love of God. That is, it is the same in kind and substance as the love which characterizes God, and when it possesses the heart, we seem to be one with God. We love men as God does; not because there are possibilities in them, not because of what they might be, but because of their state and their being. The love of God never prompts us to despise anybody. On the contrary, it does prompt one to lift up the fallen from the gutter, to give out our substance to the poor, our knowledge to the needy, and our love to all. It, and it only, qualifies us to give ourselves for the salvation of the world. This is why love is supremely important. The world-saver, the successful reformer, the effective missionary or minister must be filled with and impelled by this love of God. God's Word asserts it and history confirms it over and over that love is what makes men great and gives them usefulness in this world. The love that comes down from Heaven; the love of God, it is beyond all question the most powerful and the most useful asset that mortal

man can acquire in this life or the life to come.

A Christian should not only feel within him this surging, throbbing love for men, but other people should be able to perceive it within him. It should reach his conduct and make him give out to the church not only, but to the poor, and to everybody. He should act just as the Bible says he must. Until he does this the world will not believe in him; and when he has done this and does it habitually the world never fails to believe in him. They respond to his manifest love and their response reaches God, if rightly reflected back by God's man and representative.

It must be evident too that it would be inappropriate for God to give man any great degree of faith until that man was well filled with love and that love was manifest to all. Let a man be a fit and unfailing representative of God and God can and will do wonders for him, even before the world. So love is not only the greatest thing but is, in a very important sense, the first thing.

It is in order and our delight next to mention some of the things that one man

can do for another after he has his preparation and has made his start aright. I mention first a matter which I fear has in most ages been much overlooked but which meets great favor and success when it is practiced, and which is, by the Bible, recommended and repeatedly commanded. It is the simple matter of materially helping others. The people of this world who do not need help are more rare than Alpine peaks or vaulting suns. They are not to be found among the poor, or among the rich, certainly not among the wise and not even among the self-satisfied. All men may not know their needs, but all men need help. When we look upon those who have the most, we think they need the most. When we look upon those who have the least, we think they have need of the most. Not all men need money, not all men need food, not all need opportunity, but all are in need of some kind.

While it is a fact that the most we need we draw from God, and that depending on Him we can get along somewhat independently of others; it is not God's plan that we should be independent entirely or even

try to be; but that we should all be helpers one of another. Where all men are devoted to the interests of one another, the principles and operations of the Kingdom of God are very nearly realized, and the loving heart of God is highly satisfied. Man then holds his true station but a little lower than the angels. The true benevolence of one-half of the human family uplifts the other half. And in the presence of this fact I reassert what the Lord of men and the Teacher of teachers asserted nearly two thousand years ago, that, "it is more blessed to give than to receive." For reasons that are not evident to all, it does a man more good to give a dollar well than to receive a dollar, even one that he has earned, is entitled to, and is in need of. Godly giving is followed by a train of consequences. The first measure of reward is happiness; the next is satisfaction, both subjective, but God-given. Next, your eyes are feasted on the beaming face and rising welfare of the one you have helped; next all things in the world seem to befriend you and stinginess with darkness are followed by liberality and light. Your spiritual vision sweeps

through Heaven; you behold joy among angels, and satisfaction on the countenance of the Most High God. What the universe was, it is no longer because you have commenced to give. "If thou draw out thy soul to the hungry; and satisfy the afflicted soul; then shall thy light rise in obscurity and thy darkness be as the noon day." Isaiah 58: 10, 12.

What takes place in the soul receiving the aid is not so definable. If he was hungry, his hunger is satisfied and he rises up to call you blessed. He is, if truly helped, started on his way rejoicing with a new hope and a fonder heart. He now believes that, although this is a hard, selfish and unfeeling world, there is one true soul who has time and grace to stoop to him with a helping hand. There is a rising love within his heart and he feels like being more and better than ever before. The world has been good to him and he wishes to respond to that goodness. Wise words and unfaltering example are before him and up he mounts from aspiration to victory. He finds himself in possession of things to give and in turn becomes the benefactor of his

race,—raised by a little care to be God's man in the world.

Almost any one can be a giver of money, it has been said. Yet what is more plentiful even than money is not so easily imparted. I refer to Divine Wisdom. Divine Wisdom is as abundant as the air we breathe. It is given of God, comes without money and without price. Money cannot buy it; man cannot bargain for it. It has to be sought for with diligence and exact compliance with God's formula; but when thus sought it is for everyone free and in abundance. It is all around us and comes in like air into a vacuum, if admitted. "Wisdom crieth at the door," amazing fact! Few people in comparison open wide the door and invite to supremacy in their lives this divine wisdom. Men who are poor might invite it and become rich; men who are wretched, by admitting it, might become happy; men who are weak, by possessing the wisdom from above might become a tower of strength; those who are without purpose or hope in life, with God's wisdom ruling them, would have a future full of light and greatness. Yet men cast

down their faces, go with closed and leaden hearts, without hope, happiness, fortune or fame, because they go without wisdom. Christ maintains that this wisdom is for men if they seek it—seek it first and seek it diligently. But if everything else is admitted to the life and this ignored, men abide in darkness and perish in want.

There is no greater work we can do for the individual than to prevail upon him to cast all else out for the sake of making place for this abundant wisdom. Men seldom discern it for themselves. Strange as it may seem, men go through the sum of life, and, unaided, die void of Wisdom. Whole communities sit forever in darkness; even generations of people go down from the platform of time with little suspicion of the transforming power of Divine Truth. Those who tell the story of the human family leave us to believe that for centuries together, the world has sat in darkness amid a reign of terror with hardly a glimpse of God or His truth, have died and gone down like falling leaves without this life giving truth and almost without knowledge of mankind. But when, perchance, a man has

shut out the tide of his times, and the world clamor from his ears, and has sought God's wisdom, all other things good have been added to him. Then does he impress his generation. Then do knowledge and peace and power spring forth in the land. Then does the empire flourish and then there goes on record the history of a Golden Age.

This wisdom is in itself all sufficient. It comes down from God, and, if given full possession of the man, his life is taken care of daily no matter what are the emergencies. So there is no higher ministry from man to man than to unfold the unspeakable riches of Divine Truth, the essence of which is Christ. This seems to me to be the sum of our ministry to man. When we have done what we can for his physical well-being, there remains this that can be done for the exaltation of his soul. Manifestly, this twofold ministry is not commonly undertaken in these days. Too often our good ministrations are not in both ways to the entire need of the man. Let us look upon our neighbor and regard him as we would ourselves. Let us in coöperation with Heaven, plan to minister to his entire need

and live not unto ourselves but unto all men—knowing that as angels live and as we are to live in Heaven, so we should begin to live here, that His Kingdom may come and His will be done on earth as it is done in Heaven.

X

WORKING FOR GOD

It would not be appropriate to close a comment on the offices of man without mentioning that highest work to which man has ever been called, that of working for his God. It is a work that does not always fall to the lot of the most eminent men or to men of the most learning. Whom He will God chooses for this work, and it often occurs that out of the mouths of "babes and sucklings" and people of lowly origin He perfects His own praise.

It may be truthfully remarked that working for the highest good of fellow man is working for God. Also working for self-support, for family support, or for the welfare of the public, is working for God. All work that is right and good, that tends to subdue and beautify the earth, to improve the creations on the earth, and especially man, is, in a sense, work for God. It complies with His commands and ever carries

the work of creation to a higher state of perfection. To this end, no kind word or act or motive ever falls fruitlessly to the ground, but is a limpid drop in the current that bears all things on to unmeasured perfection. God so regards it.

There is, however, a work for God which is primarily in His behalf. A work in which man becomes God's agent and representative. Man becomes God's ambassador. He is as one sent from the throne of God to the human race, as it is, to speak the words and do the works of God as bidden, whatever they may be. We are very familiar with how among the empires of man one government sends a representative, agent, or ambassador, to another government. This is a common thing now and has been in practice for many centuries. Even that is a high calling and a high office to acceptably fill. When the United States government first came into possession of the Philippine Islands, which lie far at sea in the Pacific, the President was ever anxious that all his men sent to those far off islands should rightly represent our government. He wished to deal with the people there in

a kindly manner, impressing them with the benevolent nature of our government; yet they must be treated firmly that our power and determination might be fully appreciated. So God through his ambassadors would impress upon man the entirety of His nature, His government and His intentions. His real relations, the ones in which He desires to hold the sons of earth, are not those of king and subject; of lord and servant, but those close and endearing relations of Father and children. And this paternal relation is not only such as we see illustrated throughout the wide range of animate creation, it is higher and stronger than any we know. The lioness roams and roars through the wild night and the terrified wilderness, seeking again the young so recently stolen from her lair. The mother bird fills the lane with calling because some base and cast down serpent has raided her nest and scattered, if it has not devoured, her young. But God looks forth from the Father's house upon His world of rational, self-willing children, who have not only been scattered abroad, but who are loath to return. He invites their return; He pleads for their

return; He commands their return. We are (and He so regards us) a fugitive and prodigal race. Not heeding the tears of Heaven, we are not only in our sins and our consequent sufferings; we are faithless and in doubt. The outstretched arms of our Father and His entreating look are ever for us, but His motive is gainsaid and the world remains away.

God has sent but one agent or mediator direct from His throne in Heaven to the world. That was Jesus the Christ, sent nearly two thousand years ago. He was the most eminent personage that has ever lived upon the earth. He was also the most faithful witness God has ever had among men. He was in reality God's own son. He came to earth as an ordinary man, but He left as man never did.

However, God has always been represented upon earth; sometimes by angels, but oftener by men. Since the Bible was completed, God's representatives have been chosen from among men. As already remarked, it is the highest office to which man can be called. It is one of great responsibility, it requires brave men, men that are true

and loyal and above all, good men. I do not write these paragraphs to tell these ambassadors of God what I conceive to be their work. God's true representatives have no need to be told of man what or how to do, for there is ever with them God's own recorded Word, and His own free Spirit. These are their unerring guides. I simply record here what God rightly expects of those whom He calls to His service, or what, plainly, are some of the functions of their office.

His representatives whom God sends forth into this world are to teach the people about God. They are to advocate and defend God; they are to witness for God. These three primary functions of the heavenly ambassadors, as God's ministers may be called, are not wholly distinct; they blend. But to be clear, we will consider them as though they were distinct functions separately charged upon the true ambassadors of God.

I. The first then is to teach the people about God. It may at first sound absurd that the human population of this beautiful world should need to be taught about God.

They are themselves really the only nobility of the whole earth, created with similarity to God and angels. And we would expect they were in possession of much knowledge of God. Yet at one act of the calculation it may be readily seen that the greater part of the total population of the world know almost nothing of God. There seems to be some impulse or motive comes to them which tells them of God's being and that He is to be adored. But in their effort to respond to this demand of their being they begin to worship in a manner that, if it is not ridiculous, it is certainly pitiful. So little do they know of God that they begin to worship creations of their own hands, or trees, cattle, serpents, sticks and stones. They know no more what God is than they know where He is.

Even the most civilized and advanced classes of people are neither clear, certain nor unanimous in their beliefs about God. Nor do those who profess to have found Him and have formed an attachment with Him see and teach alike regarding God. Although there is a oneness growing and will forever grow among His adopted peo-

ple, it is evident that preachers frequently think the people know more about God than they do know. I have listened to sermons addressed to audiences made up of all kinds of people that dwell in a Christianized land. The speakers often presume the audience are all as well informed as the best informed, and preach on that presumption. Henry Ward Beecher and Charles G. Finney were both powerful, popular and effective preachers. The former said he always aimed at the lowest heads, while Mr. Finney habitually addressed the roughest hearts, and it might be added that, notwithstanding this, these two men were themselves intellectual giants and were sought after by the most cultured congregations in America. God's ambassadors must not presume that the world already knows as much about God as they know themselves, but should believe that their mission is to go forth with their fund of God-given wisdom and teach it with simplicity out of a pure heart to God's waiting world.

Revealing God to man is not so easy as discovering to man the physical world. The teacher that would impart information

of the world can lead his pupils to some mountain summit projecting over the sea and show them a large part of the world the material eye falls upon,—land and sea, mountain and valley, the orb of day and the stars of the night. That the earth is round gets ample evidence; that it rotates and revolves is easily believed. Her interior may be spoken of and almost looked into. But to know by mortal sense the uplifted, almighty God is neither possible nor expedient. And, to teach God to the world by a purely intellectual process is impossible. Man cannot know God by the intellect; nor can he explain His nature or attributes to the intellect. I doubt if pure intellect makes complete achievements in any field of knowledge. It seems to me that men acquire knowledge on their knees. They become masters of music only after years of supplication for music. They become botanists only after years of entreaty for the revelations of the Botanical world. Man cannot walk out into the realm of nature and command a knowledge of Zoology to come to him. He must trap and try and pet and pray for the advent of that department of knowledge. It comes slowly

if at all and on occasion flees away in a moment like a bird frightened from her nest. Who has ever acquired a knowledge of children with the lash and dissecting knife? Even the universe, which we see or think we see, can really be known only by the patient suppliant for knowledge. So, also, and only so, can a knowledge of God be secured. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Of course, the teacher of God, must not only teach God's attributes, but he must teach the people what God has done, and what He intends to do. This is easier, and both studies shed light upon His attributes. The history of God's dealings with the people of this world most convincingly proves that He is one God, of one unchanging purpose; that all ability and truth are on His side; that He is patient; full of love and compassion; and that He is resolved on ultimate order in the universe.

II. If a man undertakes to teach the nature of God, what God has done and what He intends to do, he will find himself at once under the necessity of becoming a de-

fender and advocate of God. For the natural man, when he sees these things, may be set at enmity with God, looking at the subjects from one viewpoint only; so, as incredible as it may appear, the great God who created worlds in man's behalf, needs today to be defended. He has in all ages met with criticism. He has been mocked, derided and disbelieved by man; but never before so much as in the present generation, have His acts, His declarations and His intentions been criticised. His prophets, priests and missionaries have been rejected and slain. His only begotten Son, sent from the bosom of the Father, was rejected, then arrested and dragged to trial, torture and crucifixion. Time has elapsed and the world has improved. Sixty generations of men have lived and died upon the earth since then, but it is not evident that they have deeply repented of what their fathers had done, or amended their attitude toward God. Less violence is done today than formerly, but criticism was never before so sharp. With dagger in hand it now rises up on all sides and rushes in for the attack, reiterating stab after stab like Caesar's assassins

in the Roman Senate. Both God's Word and His works have been subjected to what is often called "modern criticism", though it is modern only in form, not in nature. Men combated miracles in the day of their gracious enactment; they charged God with wrong motives; they resisted what He did no less than what He said. Only once has God's Son appeared in person among men. His conduct then was as gentle as a lamb; his mission was one of mercy; his message was the breath of compassion and all He required of man was response to His own unprecedented love. Yet, strange to say, pure love, expressed personally, and embodied in flesh and blood was not acceptable to man. Rejection and resistance were only irritated by His presence, and man's criticism culminated in the world's unspeakable crime, that of dragging to the slaughter the very Son of God.

It is impossible to believe that the great gulf between God and man has been fixed there by human willfulness alone. The world has been ignorant of God as it has been ignorant of the universe; and ignorant of His ways as it has been of natural law.

It is pitiful to relate, but the world has been in gross darkness, manifestly because their sins had separated them and their God. God has sought after man, but man has not uniformly sought after God. He has withdrawn and fled away from God as darkness itself recedes from the approaching day. There is thus a great gulf fixed between man and his Maker.

It is true that in the present time there are vast numbers of people studying the works of God as enacted in the past and cast into permanent record: true also that those records have been accommodated to man's use as never before. But it is not apparent that the truly devout students of the Bible are more numerous than in some former ages. Critical study, literal study, mandatory study are studies; but they are not the golden stairs winding Heavenward that lead men on their knees to God. The wand of the universe was raised centuries ago and it was announced to man that "The letter killeth, but the Spirit maketh alive". "With the heart man believeth unto righteousness". There is a world of wisdom just above man's head and about him for-

ever, but it is not to be acquired. Men cannot provide themselves with it with any more facility than they can capture the light of day. It is for man, though it is from Heaven, but it never enters by the head. It is the gift of God and enters by the heart. Men who are by nature or by acquirement reliant on the brain rather than the heart, walk into intensifying darkness as they approach God, notwithstanding God is light. Between God and man there should be a mediator, an agent; but the utmost he could do would be to reassure man that to approach God and enter the Kingdom he must come as a child. Man himself is no more than animated clay, were he not endowed of God. The gifts of intellect, sensibility and will have not been acquired by man, but there planted and nurtured of God. Instead of attacking God, His word, His work, or His world, man's more appropriate attitude would be following after truth, and love, and God.

God's defender in this world must himself understand both God and man. It must not be presumed that he can bring the two together until he does. If the world is at

enmity with God mainly because it does not understand Him, it is of all things primarily important that the middle man should understand both. A farmer may become a sailor when he understands the sea and its commerce. The sailor may like farming when he has come to understand the continent and its commerce. What mortal can desire immortality until he catches a glimpse of it, or how can he desire Heaven until by spirit-faith he looks in at the portals ajar! So men who do not know that God is honest, unchangeable, eternal, just and all love, can hardly aspire to His household, His embrace or His blessing.

God's defender, if he starts on his mission to defend God and make the world see His justice in all; His consistency in all and His love over all, must himself become love incarnate, abounding in love to God and love to man. He must ever be fearless and faithful. He must dare to tell men the truth. He must fear to misrepresent God. His is a mission of love more than of letters, of wisdom rather than knowledge. Let him carry universal credentials from the universal throne, and teach as one sent.

III. It has been boldly asserted by those who would assail Christ's Kingdom, that Christianity as it originally was, has passed away; that men no longer experience what they did in the first century and that a Christian now is not what a Christian then was. If this is the case, certainly no one knows it better than do the Christians. In passing on what the Christian experiences, no one is better qualified than is the Christian himself. If the world has come to any such conclusion that there is no reality in the Christian experience, it is the fault of the Christian himself. He has not borne witness to what he knows. He has not been true to his God or to his neighbor. Because he has not told the truth for God and in behalf of men, he has robbed both. God is not brought into the light, neither is man. God is not understood, while man fails to understand.

To bring God and man together in perfect understanding man must testify to man. What one man knows he must reveal to another. The man that has been led to a knowledge of God, must faithfully declare that knowledge before men. This function

devolves on the living, acting man and must be discharged to his own generation. The first generation of Christians cannot speak; the angels of Heaven cannot speak; God Himself cannot reveal the things that are for us only to tell,—our own experience.

If the true Christian should utter his testimony today, what might he say? He could easily say that the Christ, put to death at the beginning of the first century, lives again. That in spirit he is again among men, and that although unseen and unfelt by the natural man, he is both seen and felt and communed with by the Christian. He could say that this living, present companion, Christ, has more power over life than has the world, the flesh and the devil. That His gentle touch and still small voice control more fully and easily than all other forces combined. He could testify that Jesus never leads us into wrong doing or wrong thinking, but always His influence is for good. He also knows that this present, visible Christ at once withdraws if sin or even neglect is indulged in, and it is only by hearty, childlike and complete compliance with God's written Word that this gen-

tle, loving presence may be enjoyed. This living, present Christ is the spirit of God, the comforter of man.

The Christian may also say with ease that the Bible is the Word of God. It is not like other books; it is all good; all wise; all pure; all aglow with light, and is rich beyond comparison with divine truth. It is easy to understand when the Holy Spirit presses it home, and it means a thousand times more to the spiritual man than to the natural man. It is sweeter than honey and the honeycomb, and to dwell upon it in the presence of this Holy Spirit, the living, present, visible Christ is an experience unspeakably precious, ineffable beyond comparison The fireside, the family circle, the caresses of little children and the companionship of man's helpmate are great blessings, but they cannot be brought to class or compare with the approving presence of Christ and His word. Without God and God's truth what would Heaven be? It would be a world of darkness, not of light; a world filled with lost ones sighing for God and the truth, full of lambs without a loving, gentle Shepherd.

'Tis God who makes a universe of bliss;
His presence, Spirit, Word and Righteousness.

The Christian might truthfully bear witness that God plants in his heart the all-mastering principle of love. So much so that God is loved, His word is loved and fellowman is loved. There is a divine abundance of love ever springing up in the heart, and going forth to all men, all nations and everything that has being. Sin only is loathed, and that is feared more than hell itself. Men count not their lives as precious, but calmly go anywhere with Jesus. In this respect the Christians of the present century closely resemble those of the first century, having passed with joy into all the world to witness for God.

The Christian can truly say that the new birth and the new life are real. That old things have passed away and, behold! all things have become new. He once belonged to this world, he now belongs to the Kingdom of God. His conversation was once of earth and the things of earth, it is now in Heaven. His delight was once here below, it is now in the law of the Lord. He is not so intimate with the natural world

as he once was, but he is infinitely closer to the Spiritual world. All things work together for his good; his prayers are answered. Regeneration is a fact known in human experience.

What more need be said? What more could the earliest Christians say? In what way did their testimony and their experience differ from those of Christians today? If there is a difference, it is in quantity, not in quality; in the magnitude, not in the kind. Herein is encouragement for every Christian to draw closer to God.

By the yoke-fellow of God, one thing must be borne perpetually in mind. The work of rescuing this world is God's work, not man's. It was His from the dimmest dawn of history. When we came into the world, it had been His work for some thousands of years. Our projects in behalf of the race are not original, but were inspired from Heaven. His plan is the platform from which all successful effort must rise. We have not chosen Him, or His work; He has chosen us. Words are not to be spoken, plans are not to be laid, measures are not to be inaugurated unless they correspond

with and are built upon the original. The body of the church is great and so is the power of her uplifted arm; but, as the bride of Christ, her submission should be exceeded only by her gentleness. To suffer wrong she is permitted, but to inflict it never. We are to be as lambs among wolves though not without a shepherd. As the flocks on the green rolling hills are led forth and back and recline under the bidding of the herdsman, so the church in all ages has no responsibility but to trust and obey. If war on sin is to be waged, it is for God to order it and to control its issues. Man may propose but God must dispose.

XI

RESPONSIBILITY

Of all God's beings created in the flesh, man is the only one who carries responsibility. There are others that are possessed of more size and greater strength, but man is the only creature in the flesh who lifts his head into the realm of morals. He alone, of the earth born, knows the law of duty, the force of ought and ought not. The beasts are swayed by instinct almost as irresistibly as the waters are restrained by gravity, but man in his existence is charged with an ever-present responsibility. His every act and volition and even his passivity are forever under the light of the moral law. He escapes the law of necessity only by accepting the law of duty; and by embracing the law of duty and following it on toward perfection he rises higher and higher from that of necessity until his adoption into the family of God exempts him from command, and effulgent love be-

comes his perpetual motive both here and hereafter. If duty is despised and self-will is asserted, he not only fails to know the Kingdom of Love, but he descends into the fires and vices of necessity never to return, unless, in his desperation, he grasps again the thread of duty. Morality is known in Heaven, but on earth man alone is under its law.

In his first stages man seldom knows his duty. The extent of his responsibility has not appeared. Nor does it appear until in his maturity he feels his own power, knows the decrees of God and beholds the tendencies of the human race. His earliest impressions are that he should himself do right. Wrong smites him in the face, while right calms his conscience and is a balm to his soul. And certainly there is no greater universal gain than when a youth highly resolves that, let others do as they will, he will for himself choose rectitude and reward. This is the first and always consistent step to him who would to any extent serve God, and after this do all other acts of righteousness appropriately follow.

When one goes farther, however, and not

only hears the winsome, warning voice of conscience, but finds on record the eternal edicts of God, what is and is to be, and how men must conform, decisions are confirmed, and redoubled responsibilities come like a flood. High above all worlds and created things is the all-knowing God in presidency over the universe. He has not only issued a system of control, but He is Himself the executive. He is not only aware that the earth-race has revolted, but He has adapted the universal government to the situation. Undying love, paternal in kind, is indeed His motive and the nature of His amended government. This, of course, requires mercy, but mercy requires order and protection, and order and protection require the expulsion of all wickedness from the realm of the inoffensive and innocent. To express it in the language of the original decree, it required a receptacle called Hell for the vicious and destructive that there may be a safe realm of abode called Heaven for those who love only righteousness.

Man comes to a realization of his responsibility, when he comes to a realization of these facts, and especially when he sees

that a large number of his fellow men are blindly or wilfully pursuing the broad road which leads to ultimate destruction. While it is neither becoming nor allowable for a Christian to pronounce upon men what their standing may be, there are two sensible and perfectly logical ways to find out. First by inquiring of God, and secondly by asking the people themselves, for men know approximately their own state. The announcement of the unchangeable God has always been that those who have not before death formed a desire for and framed a petition to the King of Heaven shall never enter or take up citizenship in His Domain. And when we turn to men to inquire their plans and prospects for entrance there we find that at the opening of the twentieth century fully two-thirds of living mortals have not so much as heard of that Kingdom. A very large per cent of those who have vaguely heard of the existence of that uplifted domain of bliss are in no way intelligent regarding its door or the condition of entrance thereto. Millions have found the door, and other millions have been ushered through. Death itself is not a greater real-

ity than the open portal of Heaven. But the same One who proclaims the door open and who is Himself the Way, says also that there are few that go in thereat.

Such are the transcendent facts that confront the mature and enlightened mind and determine a man's responsibility. In the presence of these facts, Christ commands men to receive their qualifications from Him and go into all the world and disciple all nations of men. To save ourselves is to vow allegiance to Heaven, which means to work for God while the white harvest, world wide, lies ungathered before us. If the world is to go down and to be enveloped in flame, it must not be suffered to go without a warning, nor must those who range around, if they would work for God, desert the scene until the last soul has been entreated to be reconciled to God. Herein is man's high calling, to lead the world back to God.

XII

IN CONSEQUENCE

The soul who follows the foregoing principles with benevolent heart and Heavenward faith goes not to his grave under the scourge, nor suffers disapprobation of men. His life has been a ministration to many, and many rise up to call him blessed. Because he has done it unto men, he has done it unto God. Approval and appreciation for him resound through the avenues of Heaven. He is a much blessed, much loved and never forgotten man. Not once, nor twice, but throughout his ministry and for all eternity, he is honored among the good and great. He has prominence on earth and a throne in Heaven.

Enjoyment comes in consequence and is not to be sought as an end. It is the jeweled crown that is bestowed upon the brow of the martyr. From pain and tears and work well done, one rises to meet it. It always depends, not on its wearer, but on

what he has done. It is the dove that hovers above the hard fought field, an angel bending over a restless bed of prayer. It is lovely but not to be embraced, sweet but not to be tasted. It is more blessed to give it than to receive it. And even when it is given to us, it should not stagnate there, but surging through the soul, should go bounding on—an overflowing blessing to many.

Even in Heaven we meet with transcendent reward, not alone because of what we momentarily enjoy, but primarily because of what we have done. It will be the sweet savor of our earth record rising up before us and before our God that will make us most happy. The memory of the fevered brother we have nursed, the orphan face we have kissed, the bewildered widow we have provided for, the aspiring youth we have directed aright—these are the memories that gladden the heart in eternity. They are our stars of rejoicing, the jewels of our crown. Let our earth life be barren, and our future will be friendless; but let God and man rejoice in our works and, it is inevitable, we will rejoice in them too.

Why sit down alone in Heaven? The

feast is spread for many. The mansions on a thousand hills are not for a soul in solitude. Earth friends may colonize there if they so elect. Will man neglect, will he draw back in fear, will he suffer others to miss the gates of Heaven? The fruitful fields of Canada, the waving riches of Washington, the eldorados of California should in comparison, sink into oblivion; and those who would set their faces toward a country should drink in the vision of Heaven, where glass and gold are mixed, where gates and towers and domes and thrones rise in receding succession, where what is seen is less than what is felt, and what is felt is less than what is known.

Were one man's happiness alone involved, the consideration might be less. But by the righteous conduct of one, the well-being of thousands may be secured. The man after God's own heart deals his bread to the hungry and draws out his heart to the poor. The friendless are caused to sit at his feast, to banquet at his board, to warm at his hearth and subsist from his bounties. His providence mantles their persons and his words feast their souls. From the highways

and hedges he gathers sheaves for eternity. Of feeding God's lambs he has the high honor here, while in Heaven they are his crown of rejoicing forever.

His every act of mercy and of grace reflects honor on his own family. It not only gives joy to his mother and gladness to his father, it crowns with honor his posterity to the third and fourth generations. The best heritage of a child is the blood of an honored parent. Money cannot buy nor homesteads provide the breadth of possession that a father's nobility hands down. Uninterrupted rejoicing among the blessed of earth and of Heaven flows freely because of the righteous conduct of one man.

Not only this, but broadly speaking, he exalts the nation. The honor that crowns the heads of nations that have honor, has been placed there by the lives of her glorified individual sons and daughters. Does Greece point to her past? If so, she points to those who made possible her golden age —those who solemnized Philosophy, crystalized Science, and glorified Literature. Does Rome make haste to direct the gaze of the world upon her heroes? Not unless she

points to her reformers, her lawmakers, her orators and benefactors. When England refers to her glorious past, she thinks of those who have attained their nobility by the road the Bible blazoned and that Jesus hardly trod. So with America or any other nation living or dead. Among all lands, in all periods of time, the halo of glory rests upon those who have fought for the right. The righteousness that exalteth a nation is the righteousness of her individuals.

Of such an inheritance no power on earth can rob us. Material treasure is subject to the raids of men, but the crown of honor, never. This crown is not only conferred upon the worthy by all the world, it is held in high respect by all the world. There is that within a man that guides him in his judgments aright, and when a man is altogether approved in Heaven, he is usually approved on earth. What son of earth is there, who, when he has blessed humanity, honored himself, his family, his nation, his generation, and his God, does not reap therefrom a satisfaction perpetual and a joy everlasting?

In this universe there are two spiritual

kingdoms—the kingdom of pure love and the kingdom of pure selfishness. Both these kingdoms are present in this world. They are antagonistic, but are in most places to be found present. The kingdom of pure love came down from Heaven; in fact, it is the Kingdom of Heaven; while opposed to this is the world-wide kingdom of selfishness. It is in the kingdom of selfishness that the soul finds its full measure of misery; while in the kingdom of love it finds its full measure of enjoyment. "He that would save his own life shall lose it and he that will lose his own life for my sake," said Christ, "shall find it." Declared to be so by Jesus, it is found to be so by man, that it is more blessed to give than to receive. It is also true to human experience that if we give we shall receive, and the process culminates in two sources of profound enjoyment. One is that we are always giving to men, which brings its flood of joy. The other is that we are always consciously receiving from God. The latter joy even surpasses the former.

What a man who does God's will enjoys can be known only by experience, and that experience can be had only by doing the

sublime will. Without the doing, there is neither experience nor enjoyment. "Blessed are they that do His commandments, they shall have right to the tree of life, and may enter in through the gates into the City." "He that hath an ear to hear let him hear what the Spirit saith: To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."

XIII

IN CONCLUSION.

In conclusion let it be said that man's life work is a great work—too great for mortal man alone. Man! the architect of his own eternal destiny, entrusted with children, whose immortal souls take their first flight from his hands; man among men, man of two worlds, man who is given the privilege of prayer and of coöperation with God; man is immeasurably great! He is the very apex of created beings. His world is the whole world, and his work is greater than his world. Regenerated and commissioned for his work, he is to be filled with God's Spirit. He is to be the living, moving temple of God in whom God's Spirit dwells and from which He works in the world.

Oh creation of God! Made a little lower than angels themselves, called of God to every high and holy act, can you descend from your high-born estate? Can you descend to mere animal life? Can you spend

the dawn and the decline of day seeking what you may subsist upon? Will you surrender your name among men and your mansion in the skies for a life of greed and gain? Will you forsake the summit of life and, diving below every strata of human decency, pursue with all abandon the corridors of license and debauch? Will you labor for the meat that perisheth, though by the voice and uplifted hand of God you are forbidden so to do? Will you lose your own soul that you may gain the whole world? Or, worse yet, will you choose the lust of this world and the corruption of eternity, despising the ways of rectitude, and the avenues of light?

Oh, arise now, though you may be on the far-off fields of peril; though you may be swinging from the brink of time into the abyss of eternity. Turn your agonizing look to Heaven. Arise from your ruins and come back to the paternal palaces. Be born of God. Make a high resolve and a new start. Arise to your God-appointed work. Maintain yourself, your family, your church and your state. Enlist in the grand army that works for God and all else good. Let

yours be a life of high and holy joy. A soul new-born, live in the world as an angel of light bearing blessings everywhere. Feed and shelter God's little ones and great shall be your reward in Heaven.

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